The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, JULY 14, 1849.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 6 " and 6 "

Calendar for July.

15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

August.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

To those Ordained by Bishop Whittingham

ON THE FOURTH SUNDAY AFTER TRINITY,
July 1st, 1849.

I.

Go forth: ye Soldiers of the Cross,
Your Master's law proclaim,
Unfurl His standard to the world,
And preach His glorious Name.
Gird on your armor for the strife;
Let Love the watchword be;
"CHRIST and THE CHURCH," demand your aid,
Your faith and constancy.

II.

Go, where the voice of soothing prayer,
Has never yet been heard,
There rear the Altar of His truth,
And teach His Holy Word.
Go, where the wail of suffering woe
Shall fall upon your ear,
Go, where the cry of want is heard,
And speak of comfort near.

III.

Go forth: alike to rich and poor,
Repeat in every land:
"Make straight the pathway of the Lord,
His kingdom is at hand."
Go, to the chamber of the sick,
When earthly hope is dim,
And lead the erring sinner back
To Heaven and to HIM.

IV.

Go, where the tear of sorrow falls,
And soothe the bleeding heart,
Go, where the veil of darkness lies,
And lift it—'tis your part.
Go, to the Heathen with the words
Of promise, and of love,
And point to him the narrow road,
Which guides to realms above.

V.

Go, to the prisoner in his cell,
Whose soul in crime is dyed,
Speak of His Lord's redeeming grace,
And lead him to His side.
And though temptations fill your path,
More than the tongue can tell,
Oh! murmur not, it pleaseth Him
"Who doeth all things well."

ANNA.

Selected Matter.

From the Christian Remembrancer.

Essay on the Union of Church and State,

BY BAPTIST W. NOEL.

And yet we must admit that one class of persons exists, by whom as an *argumentum ad hominem*, some part of his subsequent reasoning must be felt to be effective. For Mr. Noel dwells much on the plain commands of Scripture, to hold communion with all those whose doctrines and lives approve themselves to be Christian. Now how, he argues, can persons who profess that they are separated only by minor points from, what they term, orthodox Dissenters, refuse to join in Christian fellowship with parties from whom in creed they are not divided? The excuses which are made on this subject by many of our brethren in the Church of England, appear to us, we confess to be neither straightforward nor charitable. Dissenters they say abuse the Church behind the curtain; as if this were a legitimate ground for separating in things divine from those who were willing to unite with us! It may be wrong in a neighboring family to criticise our dress, or to find fault with the economy of our household; but should we be justified in refusing to approach the Lord's table, because it was frequented by those against whom we had such ground of complaint? We must honestly avow, that a great deal of the pride of caste mixes itself with the feeling with which many Clergymen whom we could name, speak and think of dissenting teachers. Though no real difference of doctrine divides them, though they are only withheld by external constraint from uniformity of practice, they feel a dislike for their dissenting neighbors, which leads to a total absence of social intercourse. Of this Mr. Noel very naturally complains. "Why is there almost no friendly association in private between Anglican Ministers, and the Ministers of every other denomination?" (p. 489.) It is clear enough, that there must here be either a fault in charity, or a fault in doctrine. If the distinction between the Church and the various sects be merely external, trivial, secular, it ought not to interrupt that unity of spirit by which Christians are plainly commanded to be united. There should be that united communion which Mr. Noel recommends; there should, at all events, be that friendly intercourse, by which the way is to be paved for it. "The Anglican Churches," as he says are "bound to respect the Christian liberty (of Dissenters), and fraternize with them, Churches with Churches, Ministers with Ministers, and Members with Members," (p. 486.) We confess, we are wholly at a loss to understand how this plain obligation is to be evaded. If the commands to Christian unity mean anything, they surely require that trivial differences should not divide those who make up the one body of Christ. To be "perfectly joined together," to have "fellowship one with another," is a duty than which none is more pointedly insisted upon in Holy Writ. But we could produce abundant proof that far more charity—more genuine good-will—is entertained towards Dissenters by those who are severed from them by the real bond of doctrinal divergency (as is the case of course, with Catholic minded persons), than by those who have no other ground of distinction than that they preach to persons of a higher class, and are patronized by the civil government. We rather wonder that Mr. Noel's high eulogiums of his evangelical friends have not been tempered by the observation, that in this particular, as well as in their adhesion to a Church whose doctrines (as he has himself declared) they do not believe, they are far inferior in honesty to the unfortunate Anglo-Catholics, of whom he speaks with so much contemptuousness. But it is his own friends plainly whom he has in view, when he describes the wretched expedients by which the formularies of the Church of England are rendered tolerable to those who disbelieve them:

"Few men have the courage to plunge into such an abyss of troubles, and therefore *they must adjust their belief to their circumstances as best they may.* To expose the errors of the Prayer-book, or to renounce unscriptural practices, is out of the question. In either case, a minister would be at once suspended or deposed. What must he then do? First, he may make desperate efforts, by exclusively reading on one side, and by living solely with ardent conformists, to persuade himself that all the doctrines of the Prayer-book are true, and all the requirements of the state are scriptural."—P. 282.

Mr. Noel has not, evidently, a high estimate of the practical honesty of those with whom he has acted for the last quarter of a century. For he proceeds, after observing that the safe course for an enlightened Puritan is such "concealment of the truth" as is "at once infidelity to Christ," and a wrong to "the world:"—"Silence too, is almost impossible. Occasions must arise, when to say nothing, would be equivalent to an avowal of dissent from the Prayer-book; and in such an emergency he would be strongly tempted to defend himself from the suspicions of zealous conformists. To avoid this pain, however, there is another course which the pious Anglican pastor may take. He may exaggerate the importance of the union, extol 'the Church,' as the purest and best in the world, persuade himself that it is the chief bulwark of Protestantism; he may fill up his time and thoughts with the duties of his ministry, and may resolve not to read, speak, or think on those disputed topics. Thus he may strive to hide out the errors of the Prayer-book, and avoid every conclusion respecting the legal fetters of his ministry, shielding himself under the thought, that many excellent men do all that he is called to do, and that matters so trifling ought not to endanger an institution so venerable and so necessary."—P. 283.

We fully agree on abstract grounds, with the conclusion which Mr. Noel deduces from a practical familiarity, with the feelings of his partizans. He says, "*symptoms of this state of mind are, I think,* common." How, indeed, should it be otherwise, when men are compelled to acquiesce in the lengthened formularies of the Church, who yet openly deny to her that authority on which their vitality is dependent? Suppose a person to begin by disbelieving the inspiration of Scripture: is it likely that every sentence in its multifarious contents will approve itself as true to his mind? Will not the facts of the Old Testament be pronounced extravagant, the arguments of the New be thought inconclusive? But let the wisdom of God be first appreciated, and the feebleness of man; let the Holy Scripture be felt to be His communing with His erring creatures; and the mind will approach these topics and events in the attitude not of a judge but of a disciple. So is it respecting the doctrines of the Church. Let the weakness of men's reason be admitted, let us learn that God's spirit has mercifully been pleased to be present with Christ's mystic body; and the Church's statements will be admitted with docility and subscribed with reverence. Each part of her teaching will receive its proper estimation; the Creeds in which the universal Body of Christ has expressed its perpetual acquiescence will supply our main guide in the interpretation of Scripture; while smaller synods in subordination to the general voice will yet be received as the expression of the Spirit's judgment, in preference to such private statements as rest only on individual penetration.

We are prepared, therefore, for supposing that those who deny the Church's reality, who have no perception of that Divine Spirit which dwells within her, should be unable to maintain their assent to their declarations, except by "silence on many important subjects which claim a decision," and by "exclusive reading on one side, when no fair judgement can be formed, but by a full investigation on both sides" (p. 286.) But it is certainly not unimportant to know on Mr. Noel's authority, what is really meant by exaggerated statements, that "the Church is the purest and best in the world," because "the chief bulwark of Protestantism;" especially when accompanied, as he adds, with "strong and even violent denunciation of Popery, which requires no courage, because the thunderer launches his bolts against a despised minority, and is echoed by admiring multitudes;" (p. 284). No man is better qualified than Mr. Noel to tell us what these things really mean. We must say that we honor him highly for the sincerity which has led him to renounce so good an opportunity to "strut his hour" on a stage where so many empty minds are puffed up by the breath of an idle popularity. We can hardly doubt that the same forms rise up to our minds when we read, which were familiar to his when he penned this passage. We can fancy his appreciation of the pompous port and sonorous sounds, which, it is obvious to those who understand the real course of things, are a mere trick of fence for the purpose of misleading the auditory. But we will not further pursue a subject into which we have been led by the wish to bear our testimony to the honesty which we think that Mr. Noel has displayed in renouncing a station which he has evidently long felt that he ought not to have occupied. We are not ultra-Protestants. We do not, therefore, hold the test of truth to be private opinion, or admit that a man bears testimony to the most precious article of the faith by subordinating the Church's judgment to his own. When some members of the Anglican Church renounced her for the Romish Communion, we could not participate in the satisfaction which the Liberal party, if they were consistent, ought to have testified at so signal an example of independence of judgment. We cannot profess, therefore, to feel approbation at Mr. Noel's apostasy; but we are ready to bear testimony to the fairness with which he has carried out his own convictions.

And here we might suspend our consideration of this work, were we not desirous of taking some brief notice of the probable effect of those tendencies on which our author has himself acted, and for which he evidently anticipates the most extended popularity. We expect, for the present at least, no such result. The ancient principles of our Church and State are too firmly rooted to be lightly shaken. But, looking at the history of opinions as a whole, considering that lengthened chain by which the thoughts of one generation are connected with those of another, Mr. Noel's defection exhibits one of those many impulses under which the Puritan party has been gradually breaking up, and which will soon lead to its total annihilation. Like the Pietists of Germany, those who advertise for curates who share the opinions of Scott, Venn, and Cecil, must either attain a higher tone of Church feeling, or they must sink into the stronger stream of a logical rationalism. And they have certainly this advantage over foreign Pietists that their progress to Catholicism does not involve that rude transition which must needs find place, when there remains no alternative but Lutheranism on one side, and the Roman Communion on the other.

What will be the probable result then, of such opinions as Mr. Noel advocates, in this country? On what is their attractiveness dependent? In what dogmatic system will they terminate? Mr. Noel's principle is complete independence for the individual mind—a perfect immunity from any restraint or direction on the part of an external power. Were such absolute liberty allowed, he anticipates the most rapid success for the views which he has adopted—truth, he thinks, would soon triumph in the region of the intellect, and virtue in that of the heart. Suppose it so. And would not then the public institutions of a people so happily constituted partake of the same impulse which swayed their private being? Would they not elect members of Parliament, who in this most important particular of religion, reflected their own sentiments? Would not Mr. Plumtree be member for Westminster, and Sir Culling for the West Riding? Would not the Speaker of the House of Commons be *ipso facto* chairman of the Protestant Association? And when this end was attained, would not public and private acts run together, so that the result which Mr. Noel anticipates would be the Euthanasia of the very principles for which he contends? There is in fact this inconsistency in his theory, that its success would be fatal to itself. For so soon as the whole nation was of one mind—when that millenial state which he anticipates was once attained, who can doubt that it were unnatural for the public acts not to give life and expression to the thoughts which were predominant in every private mind? And if this would be the case so soon as the whole nation were of one mind, why should not the same principles have their partial effect in each preparatory stage of progress? Mr. Noel supposes that the many, if left to themselves, would arrive at the happy goal of Christian truth: why then should not Queen Victoria and her Legislature attain to it at present? What immunity from error have Mr. Noel and his friends, when free from restraint, which is not now enjoyed by those ruling powers, whose influence restrains them? This Queen's Chaplain is surely a very uncourteous servant of her Majesty. Writing under a Queen regnant, he takes particular care to affirm that Queens have no political power (p. 108). He would say Queen Elizabeth was no case in point, because then there existed no King; but what says he to the two Marys? But we ask him what security he has that truth of doctrine will be more surely maintained by the independent crowd, than by their present governors? Does not her present Majesty profess to be a Christian? Do not her actions accord more with the Gospel than those of Dr. Dillon? We want to know the principle, then, for which Mr. Noel is contending. We quite agree with him in objecting to the usurpations of the State; but we ask why *he* objects to them? If we had no better security for truth, than the many congregations of Protestant Dissenters which have now hoisted the flag of Socinus, we should see little reason to rejoice at emancipation from the yoke of the Præmunire laws. And in Geneva and Lausanne, where such principles have been carried out most consistently, and on the largest scale, they have neither secured the advantages of Gospel truth, nor of civil liberty. For in truth the real feeling which has got possession of Mr. Noel's mind is the love of *Democracy*. If we were asked who lighted the fire which puffed up in those strange sparks at St. John's Chapel last December, we should say Pope Pius IX. That unexpected reformer let loose those whirlwinds of democratic violence, by which Europe was shaken all last year. The same storm which threw the whales on the coast, was fatal to the little periwinkles on the rocks. After wrecking Louis Phillippe and Metternich in the mid ocean of European life, it washed Smith O'Brien out of the Rotunda, and Baptist Noel out of the crannies of Bedford-row. For what in fact is the present manifesto, but an assertion of the intellectual rights of men? It is a claim for all men to adopt their own view of truth, under the guidance of that Spirit of the Highest, by which they profess to be directed. It is an assertion that, so guided, they will needs attain to truth. For our part we feel persuaded that Queen Victoria and her Secretaries of State are just as likely to attain to it. For what is this theory in truth but the perfection of Rationalism,—a conviction, that is, that the study of Scripture, working upon the minds of mankind at large, will necessarily result in the attainment of purity of doctrine? Why else should independence be claimed for all men? What use is there in vindicating their inherent rights, unless they will lead men to a good issue? It is one thing to say that it is inexpedient or even unjust to exercise coercion over men's persons, another to affirm that in the freedom of the mind is bound up an inherent right to exercise an individual judgment, which makes each man's convictions a *safe* guide to his own conduct. This last feeling runs through Mr. Noel's book, even when he does not openly express or apprehend it. It is not without significance that he throws off the title by which the courtesy of the nation distinguishes him, and strips himself in his title-page for the contest, like a common man. The papers have just been detailing the disgraceful act, that a young nobleman is desirous to rank as a plebeian, to gain immunity from his debts. Our author offers himself to our sight plain Baptist Noel, just as we read of J. Harbord, horse dealer, commonly called Lord Suffield. And in this case, there is as plain a bankruptcy of those ancient associations, by which the English mind has hitherto been guided in its pursuit of truth. Henceforth we are thrown upon the feeling that each man's own apprehension, aided by such guidance as God bestows upon him by private and individual impulse, is the real enlightener of his path. And in the recognition of this dangerous principle we see a plain descent towards those rationalistic theories, by which a large part of the Puritan body will finally be engulfed.

But what alternative have we to present to those who startle at this precipice? Is there any better guide to be found? If we leave Mr. Noel and Geneva, must we swallow Lord Denman and the Præmunire laws? Far otherwise; what endears the Church to her sons is, that the reality of a Divine guidance is the sure road opened to their feet. For what was the very purpose of that participation in man's nature which our Lord mercifully vouchsafed, but that in Him might be the commencement of that law of truth, which has been the perpetual inheritance of His servants. This it is which distinguishes them from the rationalist, who looks to individual wit or illumination (for the two come in the end to the same thing), as well as from the Erastian, whose conscience is controlled by his ruler's sword. It would lead us too far afield to say anything in explanation of those well-known principles to which we advert,—enough that they leave room for individual conscience, and yet keep close to those great principles of the Faith, which alone supply a standing-place for the intellect. And these maxims, and this system, did our ancestors wisely and happily adopt in days of yore. To it they fastened the noble flag of British nationality, which it has borne so freely and fortunately through every quarter of the earth; and our complaint against the Russells and Palmerstons is only for their infraction of that happily tempered law by which the free action of the Church was harmonized with the State's authority.

Such is the system which our author would abandon for the uncertain promises of a Puritanic Rationalism. Will his system have any success? Sooner or later we should not wonder if it gained partial influence. The course of the world seems to indicate that a democratic apostasy may not improbably be the error of the last days. Should such an issue await us, our author's arguments may perhaps have their weight, and his authority be cited. They may supply the same stair of descent toward infidelity which was offered by the successors of Spener to the hardier and more consistent Deism of Kant. Should such be the prospects of the world, we may no doubt anticipate a wide and popular avowal of the dogma, that every man's judgment is his own; that so long as he holds to it, he cannot really be in error; that each man's conscience is the voice of God, and that inward conviction is the only inspiration. God grant that neither Mr. Noel nor his children's children may witness the unlovely results of the system which he upholds? But should it be indeed God's will, that the one Catholic truth should suffer temporary eclipse, that the Judge when He comes should find faith obliterated, what more probable course can be imagined than a wide consent of men to those principles, which flatter their pride and offer small resistance to their passions? Meanwhile let a keen perception of present interests lead to such enforcement of temporal laws as may secure the worldly safety of the community; let knowledge continue to extend its mastery over the physical creation; let such decency as the convenience of the moment sufficiently dictates be recommended by an increasing perception of the present happiness of men; but with all this, let that true bond which unites all men to God, through the mediation of His Son, be forgotten; let those great principles which only are able to regenerate the world, be abandoned by common consent, because not friendly enough to the liberty of mortals:—and what believer in the power and majesty of God, but must think such a state of things the more frightful, just in proportion as it is glossed over by the solemn plausibilities of life? For there would lie beneath it the deep yawning chasm of hell, which must in time swallow up and destroy the wretched delusion. For a time such a system might indeed prevail; men would flatter themselves by the thought of national improvement; the agreement of their claim to independence would be supposed to establish its truth; the presence and nearness of an unseen world would be laughed out of countenance, till at last the long reserved anger of Heaven would burst forth in the thunders of the final doom, and the Being whose existence and laws they had forgotten, would reveal Himself too late to a rebellious generation!

Communications.

For the Churchman.

Publications of the "American Tract Society."

MY DEAR 'CHURCHMAN':—The perusal of the life of Dr. Milnor, by Dr. Stone, together with some recent efforts to circulate, within my parish, the Publications of the American Tract Society, and still more, the reported zealous cooperation of a gentleman in our diocese, reputed to be a good Churchman—have prompted me to say a few words on this subject.

Of course, none of us feel any disposition to restrain the liberty of our Christian neighbors, in the exercise of their rights in connection with the aforesaid Society. But have Churchmen duly considered the nature and tendencies of the publications alluded to? For one, I fear they have not. The fact alluded to above, if the clergyman be indeed a good Churchman, would seem to be conclusive evidence.

The tracts and books published by this Society, are selected and approved on the principle of *compromise*. Six or eight different "denominations" are represented in the Committee of Publication. Nothing is to be admitted which is offensive to any of the parties; and pains must be taken to avoid rendering the publications offensive to any one of some fourteen sects. Of course, each of these sects, the "Episcopal Sect," as they call it, among the rest, has some certain doctrinal or ecclesiastical peculiarity, or peculiarities, so prominent as to cause separation, or prevent coalescence. Therefore, from six to fourteen doctrines or ecclesiastical peculiarities, and, perhaps, thrice this number, sufficiently important to justify and perpetuate *schism*, must be left out of all these publications. Thus, not only the tracts and books, but the Gospel itself, must be eviscerated, and drained of much of its life-blood—all a sacrifice to *compromise*.

"The institution," says Dr. Milnor, "had its basis in the principles of brotherly love;" and yet the founders of it had so little brotherly love, that, for the sake of things which none of them deemed *essential*, they refused to live and worship together in the same Church.

The result of this compromise on the basis of brotherly love, is, that all that *are* considered peculiar to, and on account of which the different sects left the Church, must be excluded from those millions of publications with which we are called upon to aid in flooding the land; nay, several truths of importance, which we hold in common with some of the more orthodox sects, must also be excluded. The result is, "another Gospel," by reason of *defect*.

Now, how does the matter stand? We are invited—and some sound Churchmen (?) accept the invitation—to help this Society to instruct millions of our fellow mortals, in some of the most important branches of Christian knowledge, while we are not permitted to say one word to them, on any one of those topics on which we differ with, at least, half a dozen of the prominent sects; not one word respecting the Church, or the Sacraments, as we understand them; not one word about the ancient Creeds, or the Scriptural mode of worshipping God; not a syllable which is not approved by the Presbyterians, and Reformed Dutch, and Congregationalists, and Baptists, and Methodists! Even books written by Churchmen, such as "Buchanan's Researches in India," the "Dairyman's Daughter," and I know not how many others, must be expurgated, and mutilated, lest something peculiar to the Church, or a history of an ancient Church, six thousand miles off, should get before the reading public!

If the Tract Society did not profess to publish Gospel truth, and all that is essential in Gospel truth, adapted to those who are inquiring what they must do to be saved, and how they must live, in order to please God—if it confined itself to mere ethics, and moral and economical precepts, it would not be so exceptionable. But it professes to diffuse abroad the knowledge of the pure Gospel, and the very way of life; and yet leaves out many things to which great importance is attached in Holy Scripture. Where, for example, shall we find, in all these publications, *Baptism* mentioned and recommended as a thing which has anything to do with Regeneration, with Remission of Sins, or Adoption into the Family of God, or Covenant Relations, or Blessings? Why sir, a book, intended for anxious inquirers, like those on the day of Pentecost, giving nothing more nor less than a fair and full explanation of the words of St. Peter, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost,"—would instantly be rejected by the Publishing Committee, as necessarily offensive to "all the Churches." Yet the books of the American Tract Society purport to give the true *Scriptural* directions! It would be easy to mention other cases equally strong; but this may suffice for illustration.

Now, then, can a Churchman co-operate with a Society which professes to teach the truth of God on momentous subjects, involving eternal interests; and yet deliberately and systematically, and to avoid giving offence to those who cannot bear the light, keeps back several of the "first principles" of the Faith? Does not such a man become a partaker in the sin of *suppressing the truth?*

But, again: The practical tendency and result of this system, are much worse than *mere omission* or *suppression* of the truth:—The tendency of *the spirit*, and of the *entire system* of the teaching of the publications of this Society, are adverse to what the Churchman believes to be "the faith once delivered to the saints," and the genuine piety of the Holy Catholic Church. This may be easily made out.

In the first place, it is well-known that no thorough Church tract or book can be published by this Society; their terms of compromise do not admit it. Even when the works of moderate Churchmen have been published, they have been first subjected to the ordeal of expurgation. And the very *absence* of true [not Roman] Catholic doctrine, while the dilute substitutes of modern Evangelicalism, Puritanism, and Rationalism, have filled up, as best they could, the huge chasms, leading the ignorant and unwary to believe that they have "all the counsel of God," operates positively *against* the pure faith. It prepossesses the mind with the belief that it is in possession of the whole mind of God; and thus closes it against the subsequent entrance of the truth, should it present itself. Thus a writer professes to teach the whole truth on some subject,—for example, the way of coming to Christ, and commencing a religious life. In executing his plan, he must leave out all that would be distasteful to half a dozen or more sects. The proper places for certain things are not left as mere blanks, indicated by some typographical mark, or by a note in the margin; but the omissions are supplied by certain notions of the writer's own, or of some sect, or modern Father; and the whole, thus patched up, is published as the truth of God! It is by this sort of process, adopted by individuals publishing on their own responsibility, as well as by Tract Societies, that all proper teachings respecting the Church, the Ministry, the Sacraments, the Union of Believers with Christ, &c., have so extensively ceased; and, in consequence, the wound has been healed by drawing up the skin at so many points, that the "Body of Divinity" has become so contracted, hide-bound, and cicatrized, that its personal identity is nearly destroyed, or the defects have been skilfully supplied by modern figments and nostrums—an abstraction for the Church; a class of teachers for priests; inquiry-meetings and anxious seats, for Sacraments; animal raptures, for union and communion with God. Such is the state of mind superinduced by this process, that ages will hardly suffice to dislodge the "Gorgons, and Hydras, and Chimeras dire," which man has invented, and restore the simple truths of Divine Revelation.

But, further, whoever—at all competent to judge—will take the pains to examine some of the tracts and books in question, will find that there is in them a *spirit* entirely different from that of the Church, and in direct conflict with it. This is not the case with all these publications; but it is the case with most of them; and it must be remembered that *they all go together*. They are generally deeply tinctured with Puritanism, and imbued with the spirit of Calvinism, Zuinglianism, Methodism, or some other *ism* of modern origin. The spirit of the Apostles, the Fathers, the Martyrs, the Saints, and the great lights of the English and American Churches, is not in them. But there is in them a spirit which, if imbibed, will lead men out of the Church, and make them turbulent and troublesome in it, and will prevent the generality without from perceiving and approving the doctrine, order, beauty, and spirituality of the Church; and thus the existence of dissent and schism will be prolonged for ages.

But this is not all;—there is an insidious undercurrent of thought and innuendo pervading most of these publications, designed and adapted to make their readers regard with suspicion and distrust the Church of Christ in this land. These thoughts are disguised in the habiliments of great sanctity, spirituality, and concern for truth and godliness. The friends of the American Tract Society, and all who sympathize with them, are, forsooth, the only Evangelical or Gospel Christians in the land. *They* have all the spiritual piety, and zeal, and fidelity, and charity on earth. Such as do not sympathize with them are "malignants," associates and conspirators against truth and righteousness, with Romanists and infidels,—mere formalists, moralists, and hypocrites; or, at best, persons who have never had any insight into Evangelical truth, or any experience in spiritual piety—miserable self-deceivers.

In illustration of this last remark, I would refer the reader to Dr. Stone's Life of Dr. Milnor. I have so much confidence in the piety and humility of the late Dr. Milnor, that I feel confident that the foreknowledge that occasion would be thus taken, in his biography, to advance party interests, would have embittered his last moments. This Life of Milnor, published and circulated all over the country, by the A. T. Society, is a most insidious attack upon the Church, as she is exhibited in the Prayer-Book, and by her most eminent divines. But I shall not descend to particulars. I think it fortunate that the turgid, overstrained, and bombastic efforts towards the close of the work, tend to destroy confidence in the soundness of judgment, and acute perception of the biographer.

Now, let me ask, how can a sound Churchman co-operate, with money or influence, with such a Society? Let me entreat all lovers of the Church to be careful what they do in this line.

CAUTION.

For the Churchman.

Experience of religion is, it is to be feared, a thing much more talked about than understood: and misapprehension with regard to it is the more dangerous, because of the great stress laid, in somewhat popular theories, on what is called religious experience, as the sum and substance of true religion, and even as evidence of being in a state of indefeasible spiritual security—of that justification with God which gives an assurance of salvation, impossible to be weakened or removed by any future contingency.

This doctrine of indefectibility is a vicious graft into the good olive tree of the evangelical system. That is essentially "another Gospel, which is not another"[*]—which ought not to be called a Gospel, for it is the invention of those "that would pervert the Gospel of Christ"—which regards any man's eternal happiness as fixed and sure, as long as he is yet capable of "things done in his body."[†] No experience, no virtue, no piety, no faith, can frustrate God's fixed counsel and determination that man shall be a moral agent, on probation, and with his eternal destiny—whether of salvation by and through Christ, or of destruction from his own desert—depending on himself, and that with the requirement of his continuing unto the end of his life in working out his salvation, and making his calling and election sure.

Whatever the true experience of religion may be, it is not that of exemption, at any time short of dying in the Lord, from exposure to the awful possibility of becoming a castaway.

Still, the true and full experience of genuine religion is an invaluable blessing to the Christian—an unspeakable comfort—a strong ground of hope, of confidence, of whatever humble assurance is allowed the faithful during this his probationary state. And the sum and substance of all that the Bible teaches respecting the test whereby the Christian is to know whether he really has genuine religion—whether he can satisfactorily answer the solemn inquiry thus expressed in one of our metre-hymns:—

"Lord my God, I long to know,
Oft it causes anxious thought,
Do I love Thee, Lord, or no?
Am I Thine, or am I not?"

—the sum and substance of all that the Bible teaches for a true answer to this question, and therefore as a test whereby the Christian is to know whether he has genuine religion, is concentrated in our Lord's just rule of distinction between true and corrupt profession, "*By their fruits ye shall know them.*" The fruits of true religion, often called the fruits of the Spirit, because it is only by the grace of the Holy Ghost that they can be brought forth, the same Spirit teaches us, must be produced in both the inner and the outer man, in the heart and the conduct, in right principles and affections, and in right deeds, in the true faith, in earnest piety, and in devotion to the state and duties made part of man's religious and moral obligation by God's assignment of his condition and relations in life, and by His establishment of His Holy Church.

There is an experience of religion, which, though right and genuine as far as it goes, is yet very defective: there may be one—such is the strange inconsistency of the human mind, or such the delusions of even an honest heart—made up of a mixture, in the same subject, of truth and right with even grievous error: but *that* experience of religion, which is thoroughly evangelical in kind and measure, embraces an humble consciousness of being and doing, in all things, in inward character and outward conduct, in principle and motive, in faith and works, in temper, disposition, and affection, in the world and in the Church, as the Gospel requires.

There is a prominent characteristic of the Gospel system of religion and morals, having a very peculiar and eminently favorable bearing on that great object of human happiness, individual and social, which is revealed as so merciful a design of God in all His dispensations both of providence and grace. I mean the making of the love of man a requisite test, and an essential part, of the love of God, of the proper service of Him, and of warranted hope of our enjoying His favor and justification. It is an easy matter for the conscience to become deluded by thinking that due service is done to God by an exact routine of outward observances, by care in the theological views which are entertained, or by the keeping up of a certain kind and grade of religious impressions, tastes, and mental movements. In these things, the mind is in danger of material defect in its moral condition, and misdirection of its moral powers, by taking its rule either from listless deference to the opinions and authority of others, and a casting, as it were, of one's own conscience upon them, or from unrestrained indulgence in its private fancies. There is wanting here—there must necessarily be wanting in all that has to do with the *direct* and *immediate* service of Him Who is invisible, and the consequences of what man is and does in reference to Whom are in so great a measure future and unseen—that perpetually operating *visible and tangible proof of consequences and results*, which keeps the rule of duty ever before the eyes. There may be a vast deal of delusion, and very wide departure from that rule, in the former case, to which prejudice, passion, pride, or selfishness, may blind one fatally; while in the latter, such delusion and such departure are soon made palpable. This—be it reverently spoken—may be humbly regarded as the principle incorporated by the Holy Ghost into the solemn inquiry addressed to us by the beloved disciple, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"[‡] Interrogation is often the strongest species of negation. It is so here. All faith, all religious experience, all frames and tastes and exercises of heart, are nothing worth—are unavailable to justification in the sight of God—if there be wanting the love of man—*that* love of man—in all its warmth, its disinterestedness, its devotion, its restraint and control of passions, dispositions, and tempers, its generosity, its labor, its self-sacrifice—which the Gospel requires.

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[*] Galatians i. 6, 7.
[†] 2 Corinthians v. 10.
[‡] 1 St. John iv. 20.

This is an essential part of evangelical piety, of newness of heart, of justifying faith, both because it is the necessary result of the true love of God, and because it is so strictly required in the divine law that there can be no true religion and morals without it.

We see then what the experience of religion must be, if of that character, for kind and degree, which renders it truly evangelical. It must be the experience of such religion as the Bible requires—the embracing of its faith by the mind—the cultivation of its affections in the heart—the being in that "state of salvation" which it reveals as appointed by God in His Church—the discharge of all the duties required of us as members of that Church—charity and fidelity in all the relative duties of life—perpetual and anxious care of our personal purity and holiness, according to the rules of the Gospel—every thing that is required in the love of God above all things, even with all the heart, all the mind, all the soul, and all the strength; and in the love of our neighbor as ourselves.

The evangelical faith and affections thus required, have opened to them—wo, eternal wo, to us if it were not so!—that recuperative mercy of the Gospel which fits it for fallen, frail, and corrupt man, always so feeble, always so imperfect, always so sinful and unworthy, in this miserable world. He knows what his religious experience should be; but he cannot attain unto it. But the Saviour Who is the Great Object of his faith has a perfect righteousness which God will accept instead of theirs in whom that faith is cherished in its genuineness and sincerity. The sacrifice of the death of Christ is a sufficient propitiation for all the sins of all who look unto Him that they may be saved, as the Gospel requires them to look. The Holy Ghost the Comforter has gracious influences to visit their hearts who earnestly desire and seek them, to stir up therein the true repentance which has promise of pardon, the pious and effective resolution of amendment, the living faith which gives an interest in the Redeemer's righteousness, and spiritual ability to have the heart and body ever more and more directed, sanctified, and governed, in the ways of God's laws, and in the works of His commandments.

The more, and the more carefully, the Christian studies and meditates upon his Bible, the more clearly he will see that such is the religion he must experience, by finding his heart and soul and mind and strength, his character and conduct, under its influence in all its parts, if he would have that hope which is the precious gift of Jesus to His faithful people. And this experience is not to be merely once for all: it must continue with him to the last, if he would be saved.

B. T. O.

For the Churchman.

Mr. Editor,—Good service has been done to the American Branch of the Catholic Church by those who have of late so distinctly referred to the ground taken by it of its identity in doctrine with the Church of England. He must be a very ignorant or a very insincere member of our Church who asks, respecting the doctrine of the English Liturgy, "What is that to us Protestant Episcopalians of these United States?"

The friends of the truth on this subject are under obligations to your correspondent "Z.," in the Churchman of June 30. I beg leave, however, respectfully to notice an omission by him in a quotation from an English rubric—not, I am sure, unworthily designed; but of which unworthy advantage may be taken. His object is to illustrate the fact that the principle of auricular confession to a Priest, and private absolution by him, is recognized by the English Church, and of course by ours. Z. quotes the rubric in the English Visitation of the Sick, which requires that "the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter;" and then orders that "the priest shall absolve him." Here Z.'s quotation ends. I think it of importance that the immediately succeeding words should be borne in mind: they are—"If he"—the sick person—"humbly and heartily desire it." According to this, the Priest is not allowed to represent the reception of this private Absolution as the sick man's duty; but is required to pronounce it only if it is a consolation which he earnestly craves: just as the "special confession of his sins," is not an ordinary duty, to cover all the sins which he can remember, but only a relief, "*if he feel his conscience troubled with any weighty matter.*" This, if I rightly apprehend, is an application of the principle incorporated into the public form of "warning for the celebration of the Holy Communion:" that is, that private confession and absolution are provided only to meet the emergency of all the ordinary means of self-examination, penitence, confession to God, purpose of amendment, and restitution and satisfaction, proving ineffectual to the obtaining of "a quiet conscience." The general rule laid down in this "Warning" or "Exhortation" is, "Confess yourselves to *Almighty God*, with full purpose of amendment of life:" the *exception* is the provision for auricular confession to the *priest*, and private absolution.

The only positive requirement, by the Church of England, for private absolution, is in the communion of the sick, in company with none but the Priest, allowed when the disease is of a contagious nature; and then the confession is to be made not to the priest, but to God.

In addition to this, the American Church provides for private confession and absolution in the case of "a criminal under sentence of death." The office for the Visitation of Prisoners is not in the English Liturgy. Such an office is one of the few peculiarities of the Irish branch of the United Church of England and Ireland.

V. X.

For the Churchman.

Mr. Editor:—False pretences are to be expected, where there is proved wilful and persevering want of truth and honesty; and are therefore to be expected in the Protestant Churchman. That paper made loud professions, in the outset of its career, of respect for the memory of Bishop Hobart, and attachment to his principles; and has ever since occasionally pretended to the same. It continues the Bishop's revered name on its first page, and adopts, as its motto, his well-known expression, "Evangelical Truth, Apostolic Order;" and yet there cannot be an honest man, who knows what Bishop Hobart's principles were, and what have been, and are, those of that paper, who will deny these are that decidedly hostile to Evangelical truth and Apostolic Order, as Bishop Hobart held them. The sometimes more honest Episcopal Recorder has taken the Protestant Churchman roundly to task for this, and exposed the inconsistency and hypocrisy, and the time-serving Jesuitism, of *such* a paper unfurling the *Hobart flag!* The Recorder has also had the frankness to acknowledge that a leading motive for the getting up of the Society for Promoting Evangelical Knowledge, of which the Protestant Churchman is an ally, was, to counteract the influence of Bishop Hobart's principles. On its very face, that paper has always carried false pretences.

From the general spirit and principles of that journal, its opposition, of which it every now and then gives spiteful evidence, to the only really efficient effort that has been made to extend the Church to California, was to have been expected. That spirit and those principles leave sensible men in no doubt as to the real cause of this opposition. Jesuit-like, however, it must seek to conceal this, by a plea somewhat plausible. Adopting, therefore, the utterly untenable and absurd ground, that the Church Missionary organization was intended to prevent any assistance in establishing or sustaining the Church, or strengthening the hands of devoted clergy, in new parts of the country, or in feeble dioceses or parishes, except through that organization, it has assumed the appearance, and made loud profession, of great respect for ecclesiastical authority, condemning any aid extended to California except through the Domestic Committee of the Board of Missions, as schismatical, disorganizing, contemptuous, and I know not what all. How utterly false this appearance and profession are, and how hypocritically put on, merely to answer a purpose, is very manifest. There is, in this diocese, and has been, for more than fifty years, an authoritative Church organization for Missionary operations therein; and a canon of the diocese makes it the duty of each parish to contribute annually to the Missionary treasury thus constituted. For the purpose of extending needed aid in studying for the Ministry, our diocese has also had, for many years, an authoritatively constituted agency, requiring by canon, for this also, an annual contribution from each parish. These acts and requirements of the ecclesiastical authority, the Protestant Churchman sets at utter defiance, and uses its miserable and puny efforts to alienate the regards of the diocese from them. Whenever it talks of deference to ecclesiastical authority, it puts forth false pretences.

Its hostility to its own diocese has been shown, with great bitterness, in its opposition to the Bible and Common Prayer Book, and the Tract Societies, which, from the days of Bishop Moore to the present day, have been such efficient instruments of good service by the diocese to the Church at large. A prominent, avowed ground of this opposition has been, for years, the compensation allowed by them, although very moderate, for the essential and beneficial services rendered by their faithful and devoted agent—a measure which has redounded greatly to their interest and usefulness, promoting even their pecuniary advantage, and the necessity of which was experienced by the impossibility of having justice done to their extensive business-operations, by voluntary agents engaged at the same time in their own affairs. And yet this paper is the panegyrist, advocate, and supporter of the American Bible Society, the American Tract Society, the American Sunday School Union, the Protestant Episcopal Society for Promoting Evangelical Knowledge, and probably other latitudinarian and unchurch-like institutions, which have well-paid agents, secretaries, clerks, colporteurs, &c., &c. In pleading principle against the compensation given to the agent of our diocesan Societies, the Protestant Churchman is guilty of false pretences.

And now, what man, who has even a mere decent appreciation of Christian morals, does not see that all the Protestant Churchman's grimace about morality is mere false pretence? No one can have a knowledge of what has been the course of that paper, without clearly seeing, that, let a given end be proposed, little regard is paid to the character of the means for attaining that end, be the dictates of religious or moral principle touching them what they may.

Testis.

For the Churchman.

Laus Deo: A PLAIN SERVICE FOR THE EASTER AND TRINITY SEASONS. NO. I.

Mr. Editor:—A writer in the Churchman of June 30, over the signature of Z. Y. X., has seen fit to make some remarks on the publication above entitled, that appear to savor quite as much of sportive irony as of proper criticism. A large portion of the column to which he extends his notice is occupied in controverting a position of the Preface, the truth of which seems so obvious, that any one, with his Prayer-Book in his hand, can hardly fail to see it. The position is as follows:

"Yet the Church gives full authority to the minister to order the music to be used in the Church under his charge; and that the maladaptation above adverted to is common, is proof that he has delegated his power to those who are incompetent to its proper discharge."

This your correspondent pronounces "a palpable *non sequitur;*" and proceeds to show it in this way:—"If it be *true* that the Church gives full authority to the minister to order the music, is it not proof rather that the Church has delegated the power to *those* who are incompetent to its proper discharge?"

"But that the Church has ever presumed to confer such miraculous powers on her ministers as would, in the event of their attempted exercise, inevitably contradict the senses, we positively deny"

Now, I suppose that this last paragraph must refer to that above it; but what it has to do with the assertion of the Preface, is more than I can discover. Certain I am, that neither the editor, nor the Society under whose sanction the book was published, think that the Church, when she declares the duty of her ministers in this matter, intends to confer upon them miraculous power to perform it; and equally certain, that the *non sequitur* will be found to attach elsewhere, than to the paragraph controverted.

Prefixed to the Selection of Psalms in Metre is this rubric: "And, further, it *shall be the duty of every minister*, with such assistance as he can obtain from persons skilled in music, to *give order* concerning the tunes to be sung at *any time* in his Church; and, especially, it *shall be his duty* to suppress all light and unseemly music," &c., &c.

This, in the opinion of the editor, is sufficient warrant for the assertion, that the Church gives authority to the minister to order the music to be used in the Church under his charge; and if Z. Y. X. yet reads with *his* eyes that she gives no such authority, then, we venture to say, he will find himself almost alone in the Church, in his apprehension of the force of the language employed in the rubric.

I am aware that many of the clergy, from defective musical education, are unable rightly to discharge the duty which the Church devolves upon them; but yet, she, in her wisdom, does not free them from the responsibility, but only allows them to call in the assistance of others more skilled than themselves; and that they so regard it, is evident from the control they claim, and at times exercise, when the decency of this part of public worship requires their interference. If the minister is unable, from utter ignorance, to "give order," and cannot procure the "assistance of skilful men," he can, at least, dispense with the singing; but the control of the whole matter, I again assert, and think I have proved, is in his own hands, and he cannot rid himself of the charge. I may remark, without invidiousness, that, if he is in the condition your correspondent supposes, and does not know that "Dr. Boyce ever existed, or whether he wrote a chant in the key of D. or in the key of X.," then, he was ordained before his education was completed, and may, with profit, employ his leisure in reading and striving to understand what concerns him equally with preaching and public prayers.

The possibility that, in the discharge of his duty, he would think, with your correspondent, that the "Grand Chant" is heavy, dull, or monotonous, has nothing to do with the obligation the Church has imposed on him, any more than his opinion with regard to the use of the Common Prayer. Many there are (alas that it must be said,) in the ministry, who would mutilate the Church Service, and add the conceits of their own brains to the noble form which has been handed down to us from our fathers, and has been the vehicle of prayer and praise to holy men of all ages; but does the wish, or the notion, or the belief of such, alter or annul their obligation to the Church?

If your correspondent, or if clergymen, from a defective musical education, or from a vitiated taste, prefer the modern and meretricious to the ancient and ecclesiastical music, the Maryland Society desires by no undue means, to hinder them, either in the exercise of their right, or in the gratification of their tastes. To their own consciences they must answer, whether they, by using, in God's worship, strains that would shame that arch-heretic and innovator, Paulus Samosatenus, are obeying the injunction of the Church, "to suppress all light and unseemly music . . . by which vain and ungodly persons profane the service of the sanctuary."

With your correspondent, we have more than once seen and felt, (not imagined,) "the effect produced by a crazy, drawling, see-sawing choir," attempting to sing "Te Deum Laudamus," not to the tune set to it in "Laus Deo," but to any and every tune they might, in their private judgment, see fit to use. But, because incompetent, though well-meaning persons, shock the educated and professional ear, and murder the productions of the greatest composers, is that any reason why we should reject and banish the music, instead of the performers? No one, I hope, but your correspondent, will take the affirmative. Does he know that the very chant on which he spends so much ridicule, is the *eighth tone* of Gregory?—a tone hallowed by constant use in the Church for a thousand years—a tone which, in its varied endings, is unequalled in tenderness, and in majesty of expression;—which has never before failed to charm the hearts of all, educated and uneducated, whose ears have drunk in its matchless richness of melody—and which will never, I trust, be disused while God gives to His people ears to hear, and voices to echo, His praises in His earthly courts.

I have no desire to follow Z. Y. X. further, except to say, that the Maryland Society does not agree with him, in his estimate of Church music, either as to expediency or propriety. It has its purpose, a part of which it has carried out, in the first number of "Laus Deo;" and certainly that purpose will not be changed by the advice of one who avows the sentiment that, "in music, meretricious ornament will be certainly preferred to the exclusion of all such simple, solid, dignified and ecclesiastical music as is to be found on the pages of 'Laus Deo.' The Church has been overrun and shamed by meretricious and operatic music long enough; and humble though the effort of the Maryland Society may be, we yet hope it will effect something towards reviving the old songs which gladdened the hearts, and exercised the voices of the saints of former generations.

The Editor of "Laus Deo."

Baltimore, July 5th, 1849.

THE CHURCHMAN.

New-York, Saturday, July 14, 1849.

The Epidemic,—Public Prayers.

In laying before our readers the following announcement of the Standing Committee, and the prayers which accompany it, we are of necessity compelled to say a few words. It is apparent, from the official reports, that the epidemic therein mentioned has gained ground slowly but steadily for the past two weeks, and, though its ravages, thus far, have been slight, compared with those of 1832, facts sufficiently show that no one can consider himself secure from its influence. Thus, then, we are admonished at once of the power and the mercy of God. The pestilence is among us, but, through the protecting arm of Jehovah, we hitherto have been wonderfully preserved. Surely then, the voice of prayer and supplication should go forth from every tongue and from every heart, fervently and urgently; morning and evening and at noon day; in the daily services in the House of God; in the family circle; and in the retirement of the closet, "So teach us to number our days, that we may apply our hearts unto wisdom." While we shun needless anxiety and vain fears, which are only tormenting to ourselves, and injurious to those with whom we are connected by the ties of consanguinity or friendship, and whom it is our duty to encourage and to cheer by the promises and assurances contained in God's Holy Word, yet should we at the same time have a reverent regard to His Providential dealings with us—a becoming awe of His awful dispensations. If he has dealt with us leniently thus far, let us adore His mercy, repent of our sins, and lead new lives of righteousness, holiness, and devout obedience. Let us not treat the lighter manifestations of his righteous displeasure with unconcern and levity, lest we provoke Him to display more fearfully his judgments, and "to give His sword sharpened and furbished into the hand of the slayer." It was this indifference to His judgments—this turning away from solemn thoughts and the contemplation of misery and distress, to corrupting pleasures and degrading festivities—which provoked the Almighty Jehovah to scourge more severely than before His then chosen people, and finally to cast them off forever from His mercy and favor. "In that day," says the prophet Isaiah," did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we shall die. And it was revealed in mine ear by the Lord of Hosts, Surely this iniquity shall not be purged from you, till ye die, saith the Lord God of Hosts."

It is wonderful to behold, and an astonishing proof of the depravity of the natural heart, that visitations like the present have the tendency to harden the careless and render the profane more godless. Let the children of the Church, however, manifest by increased devotion, seriousness and humiliation that they "know the rod and Him who hath appointed it." Let her earnest exhortations to repentance and amendment be more deeply pondered; her sacred ordinances be more highly reverenced and valued; her holy courts be thronged by eager worshippers hastening to bow before the footstool of the Triune Jehovah, to implore His mercy and to rejoice in the assurances of forgiveness and pardon dispensed by His commissioned Ambassadors. And let those who have never yet approached the altar of the Lord now come in humility, repentance, faith, charity and obedience, that by His "Body and Blood they may be nourished and strengthened unto everlasting life."

We had prepared these brief remarks, when we had an opportunity of perusing the following excellent address of the Rector of the Church of the Annunciation to his parishioners, which, with his consent, we hasten to insert, both as enforcing more happily our views than we ourselves could express them, and also in accordance with the declared wishes of several of our subscribers. We would also mention that the President of the United States has by proclamation appointed the first Friday in August as a day of general fasting and prayer, which we shall insert in due season.

Brethren:

The following prayers were set forth by the Bishop of the Diocese during the Cholera of 1832, and have been lately recommended to our use by the Standing Committee. I have caused them to be printed and distributed among you, in order that you may not only make your humble supplications to Almighty God, under the present visitation of His Providence, but that doing so, in your families and in private as well as at Church, and abroad as well as at home, in the very words used by your brethren, you may thus be more closely joined together with them in the unity of the Spirit and the bond of peace.

The occasion naturally invites me to address to you a few words of pastoral counsel; and I embrace it the more readily, because I suppose that in so doing I shall meet the humane and benevolent design of the Sanatory Committee of the Board of Health, who, in a circular recently issued, "call upon the Clergy for their aid and co-operation" in the endeavor "to mitigate the evils, and, if possible, to limit the extension of the Cholera in our city," by "addressing" to their several "Congregations" such counsels as, in their "judgment and discretion," may be most conducive to this end.

Our condition in this world is such that we must soon leave it, and are liable, at any moment, to be taken out of it. "In the midst of life we are in death." Our fellow-men are continually dying around us; some wasted by slow disease, and others snatched away by a sudden blow; and no one of us can be sure that he may not next be called to his account. This is the ordinary course of Providence, and it is fitted to inspire us with a deep sense of the uncertainty of our life in this world, and to turn our thoughts to that eternal state on which we must shortly enter. But most impressive does this lesson become, when we are visited with the "pestilence that walketh in darkness, and the sickness that destroyeth at noon-day:" when from some hidden and inscrutable cause, hundreds, while moving among us in the enjoyment of seeming health, are daily, with little or no previous notice, struck down by an invisible hand, and removed to the unseen world.

This scourge of pestilence is now impending over us. Some parts of our country have been grievously smitten with it; and although in our own city it has been thus far mercifully restrained, yet its ravages have begun, and we know not how far they may spread. If it proceeds unchecked, it will probably seize on some members of our families, possibly on ourselves. At least, while others are falling around us, we cannot reasonably expect to escape, and ought therefore to be prepared for the event, however it may please God to order it.

In all this, I see nothing which should awaken other sentiments than those of gratitude and love. If we have been living thoughtless and unconcerned under the ordinary lessons of Providence, how good and merciful is God, who thus seeks, by a more startling dispensation, to awaken us to a true sense of our condition in this world! If we have heeded His previous calls to repentance, and have sought, through the energy of His Spirit, to correct and amend whatever is amiss in us, how thankful should we be, if it should now please Him to try our faith and patience for the example of others, and to the increase of our glory and endless felicity! Certainly, if we view it aright, the prospect need not and ought not to excite our fears; for, though death is terrible, it is terrible only to those who refuse the succors of divine grace and turn a deaf ear to the voice of heavenly wisdom. They who will brave it without having made God their Protector, will call in the agony of despair for the hills to fall on them and the mountains to cover them; but they who, forewarned by the divine instructions, have made God their Saviour, and implored from Him that strength which He alone can give, will be unmoved; knowing that He is with them, and that His rod and His staff will guide and support them. For "God is our hope and strength, a very present help in trouble: therefore will we not fear though the earth be moved, and though the hills be carried into the midst of the sea."

Indeed, in the merciful economy of the Gospel, the calamities of nature are changed into springs of joy and happiness to those who are brought out of the world into the Church of Christ, and who follow with a willing mind the motions and inspirations of that Holy Spirit whom Christ hath sent from the Father. For all such, death itself is converted from a curse into a blessing, because it is made for them the door to everlasting life; and in like manner every thing which leads to death becomes to them a token of God's favor and goodness. The present visitation is no exception to this rule; it cannot approach us for our hurt, but only for our good, while we have faith in our Redeemer, and live as becometh those who by His death have been delivered from the bondage of death, and by His rising to life again have been restored to everlasting life.

But thus to deprive this evil of its terror, and to make it conducive to our happiness, we must meet it in the spirit which God requires, and suffer it to work in us those tempers and dispositions which it is designed to inspire and promote. It should give us a lively apprehension of the dreadful evils to which man is exposed by his apostacy from God; it should lead us to seek for that mercy by which alone these evils can be forever averted, and to qualify ourselves for this mercy by repentance; repentance being the condition on which the mercy of God through Christ is promised. Repentance supposes that we "consider our ways," and see wherein we have offended; and this examination, under a calamity like the present, should be directed especially to those sins which, when they become general, bring down the displeasure of God in national judgments; such as profaneness, intemperance, covetousness, contempt of religion, and disregard of its institutions, or that subtle hypocrisy which leads men under the cloak of religion to defraud the poor and friendless of their dues, to rob the innocent of their reputation, or to violate, in any particular, that morality which is no less the test than the superstructure of true religion.

How far any individual is living in these and such like transgressions must be left to his own conscience to determine. That he escapes the pestilence is no proof of his exemption from these sins; that he is overtaken by it is no proof that he is subjected on account of them to the anger of God. For, in this life, God deals with us both as nations and as individuals; and national sins can be punished only in this world, and by means of those national judgments which involve the innocent and the guilty in the same calamity. It is only in the Judgment of the Last Day that individuals will be rewarded or punished according to their deeds. To ascertain our individual state, therefore, to know whether we are living in these sins, or whether we have turned from them and forsaken them, and are now living in the holiness and righteousness which God requires, we have to review our past lives, to consider our ways, and to compare them with the Word of God. This is one end of the present visitation; it should lead us to examine ourselves and our estate, both toward God and man; so that, accusing and condemning ourselves for our own faults, we may find mercy at our Heavenly Father's hand for Christ's sake, and not be accused and condemned in the fearful judgment of the Last Day.

But whether we be or be not personally living in these sins, certain it is, that they have generally prevailed among us, and most justly exposed us, as a people, to the judgment with which we are visited. This is enough to cover us all with shame and confusion of face; to excite in us contrition for our own sins and for the sins of our people; and to make us confess to Almighty God, with lowly and penitent hearts, that we have shown ourselves unthankful for His mercies, and have followed our own inclinations instead of His holy laws. To work in all of us this contrition, and thence to lead us to confession and amendment, is the end for which national judgments are sent; and as, when they answer their end, they are withdrawn, so to submit to them with filial and cheerful resignation, and to let them accomplish in us the gracious purposes for which they are sent, is the sure way to procure their lighter infliction or more speedy removal.

As one cause of national judgments is a contempt of religion, and a disregard of its institutions, so one means of averting these judgments is the public recognition and worship of Almighty God. In this view, allow me to press on you the privilege, and, so far as is consistent with your lawful and necessary avocations, the duty of attendance on and devout participation in the Daily Morning and Evening Service of the Church. In this way we shall have our minds daily impressed with all that is needful to be believed, with all that is needful to be done, and with all that is needful to be deprecated or obtained from God, in order to our habitual and perfect preparation for heaven. Nor shall we only be reminded of, but we shall daily profess, with one heart and one voice, our belief of all that God requires us to believe, our readiness to do all that He requires us to do, and our hearty desire to obtain all those temporal and spiritual blessings which the Father of mercies and God of all comfort has prepared for those whom He has redeemed by His Son and sanctified by His Holy Spirit. I do not at all doubt, says good Bishop Beveridge, speaking of the Daily Service, that all who would for a while make trial of it, would find themselves by means of it, more confirmed in their faith, more settled in their religion, more strengthened for the duties and trials of life, more fervent and constant in their devotion, more humbled under their sins, more supported under their troubles, more inflamed with love to God and desires of heaven, and so more prepared to leave this world, when they shall be called out of it, with the testimony of a good conscience, in the comfort of a blessed hope, in charity with men and in favor with God.

In any event, I trust that the present visitation may make us all more deeply sensible of the shortness and uncertainty of human life, and so lead us to number our days that we may apply ourselves to that holy and heavenly wisdom which alone can stay our hearts in peace in this world, and bring us to everlasting joy when this world is ended.

Commending you to God and the Word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified, I am, Brethren,

Your affectionate pastor,
And faithful servant in Christ,
SAMUEL SEABURY.

New-York, July 6th, 1849.

It having pleased the All-Wise Ruler of Nations again to visit our land with the scourge of sore disease, and it being the duty of Christians, under such a calamity, to humble themselves in special prayer to Him from whom it comes; the Standing Committee of the Diocese of New York hereby recommend to the Clergy of the Diocese to use, at their discretion, according to the circumstances of time and place, in the Public Service of the Church, until it shall please God to withdraw the sickness from us, one or more of the following Collects as set forth for such occasions by the Bishop of the Diocese in the year 1832.

By order,
William Berrian, President.
Benjamin I. Haight, Secretary.
New-York, Feast of St. Peter, 1849.

To be Used Immediately before the General Thanksgiving.

Most gracious Father and God, who hast promised forgiveness of sins to all those who with hearty repentance and true faith turn to Thee, look down, we beseech Thee, from Heaven Thy dwelling place, upon us Thy unworthy servants, who under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee. Have pity, O Lord, have pity upon us, and withdraw from us the grievous sickness with which we are visited for our sins. We confess, with shame and contrition, that in the pride and hardness of our hearts we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws: yet, O merciful Father, cast us not away in displeasure, but give us time for consideration and repentance, so that, receiving Thy fatherly correction with meekness, and turning from our evil ways, we may be preserved by Thy mighty protection, both in body and soul; through the merits of our only Mediator and Advocate, Jesus Christ. *Amen.*

O Almighty God, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, for which to-morrow it may be too late to seek; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in faith and godliness, we may at all times, be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality; through the mediation and by the merits of Jesus Christ our Lord. *Amen.*

O Father of mercies, and God of all comfort, our only help in time of need, look down from Heaven, we humbly beseech Thee; behold, visit, and relieve, all who are suffering under the grievous sickness which Thou hast brought upon us, [*and especially Thy sick* servant *for whom our prayers are desired.*] Look upon them with the eyes of Thy mercy; comfort them with a sense of Thy goodness; preserve them from the temptations of the enemy; give them patience under their affliction; and, in Thy good time, restore them to health, and enable them to lead the residue of their life in Thy fear, and to Thy glory: Or else give them grace so to take Thy visitation, that, after this painful life ended, they may dwell with Thee in life everlasting; through Jesus Christ our Lord. *Amen.*

To the foregoing may be added, the Prayer "In time of great sickness and mortality," *and the Proper Prayers for Ash Wednesday, at the discretion of the Minister; as also the following after the Collect of the day:—*

O God, who at the prayer of David Thy servant didst stay the hand of the destroying angel, when it was lifted up against Jerusalem, and on the repentance of Nineveh, didst spare that sinful city, vouchsafe, in like manner, to bow down Thine ear to our prayer, and to accept our repentance. Withdraw Thy chastisements from us, O Lord, and whilst Thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please Thee in newness of life, we may by Thee be defended from all evil; for the sake of Thy ever blessed Son Jesus Christ our Lord. *Amen.*

The *Canada* arrived at Boston on Thursday last, and put us in possession of our accustomed files.

The attempted outbreak at Paris appears to have been part of a combined scheme. Lyons has witnessed a more serious insurrection, which broke out on the morning of the 15th, and with the defection of some 200 of the 17th regiment of the line. The fighting continued all day, with a loss to the insurgents of some 150 killed and wounded, and 800 prisoners. The troops lost about 60 men. 50,000 men are now concentrated about the town. Similar attempts were made in Rheims, Toulouse, Lille and elsewhere, but were abandoned on hearing of the foil in Paris. The rest of the 17th regiment remained true to their colors, and fought desperately to erase the stain the traitors had inflicted. It seems Ledru Rollin has escaped, which is much to be regretted.

The French were pressing vigorously the siege of Rome, and some accounts say they had entered the city on capitulation. Ancona and Venice still held out.

The accounts from Hungary bring rumors of battles, and victories claimed by each side, especially of a great victory by the Magyars, near Raab, with a loss to their enemies of 23,000 men—their own said to be 8000.

The Russians, 160,000, and Austrians, 140,000, had formed plans for a combined movement on various points at once, and thus to crush the insurrection. Considering the difficulty of the country, the numbers opposed, and the skill of the Magyar leaders, we think the strife will be a very prolonged one. It is said the Russian emperor would take the field in person.

Several of the northern States in Germany have accepted the Constitution promulged at Berlin. The southern ones supported by Austria, look coldly upon it.

Some severe fighting had taken place between the Prussians and the insurgents in Baden.

In the House of Lords, on the 19th June, a resolution, moved by Lord Brougham, respecting the Indemnification Act, was supported by Lords Lyndhurst and Stanley, and opposed by Lords Grey, Campbell, Lansdowne, and St. German, and lost by a vote of 96 *for*, and 99 *against*.

A like motion of Mr. Herries, in the House of Commons, on the 14th, was rejected on the 15th, by a vote of 291 to 150.

The second reading of the bill for legalizing marriages with a deceased wife's sister, was carried by a vote of 177 to 143.

The Bill for the Protection of Women had passed the Lords on a third reading.

The first annual meeting of "*The Training Institution for Nurses for Hospitals, Families, and the Poor*," was held at No. 69 Pall Mall (the house of the Society for the Propagation of the Gospel,) on Friday, 15th June. The Bishop of London presided; the Bishop of Salisbury, the Rev. J. S. M. Anderson, E. Hawkins, H. J. Twist, (the master of the institution,) T. Jackson, Dr. Jelf and others, were present. The Bp. of London expressed his high gratification with the management of the institution, as did the Bp. of Salisbury. The receipts had been £1465 6s. 3d., besides about £136 of donations and subscriptions not yet paid. The expenses about £844. We shall give some further notice of this institution in our next.

The Archbishop of York, and Baptismal Regeneration.—There is a considerable party of those who profess themselves members of the Established Church, whose unhappy lot it seems to be, continually to remind us of the faults and imperfections of the Church system. As surely as a transient gleam appears, to cheer, for a few brief moments, the hearts of Churchmen, leading them to hope that the "good time" is near at hand, so surely do these worthies make their appearance like a dark cloud on the ecclesiastical horizon, and painfully remind us that it is within the bounds of possibility that our last state should be worse than the first. It is doubtless highly advantageous to be guarded against undue elation; but this perpetual *memento mori* is enough to drive one into a galloping consumption. It is not enough that we have the Romanists on one side, and the Dissenters on the other, continually reminding us of our flaws and imperfections, but we must needs have the kind assistance of His Grace, the Archbishop of York, for fear we should for a moment forget that there is no doctrine under the sun, however heterodox, which a Bishop may not hold, but openly proclaim as the truth.

We might have forgiven His Grace, if he had kept his peculiarities to himself, and, in the practical utility of the land agent, might have overlooked the aberrations of the divine; but when he presumes to father his own unsound opinions upon the Church of England, we must protest, at any rate, against its being done in a corner. At his primary visitation, held at Thirsk, on the 4th inst., he says—"You are not called upon to take it as a rule of the Church, that all who are baptized, are spiritually regenerated; no such doctrine is taught by the articles, and you are not to force upon them a construction they will not admit. The service is in the language of Martin Luther, and the words are intended only to be expressive of hope and charity."

The matter lies in a nut-shell. If the doctrine of the English Church is rightly represented by His Grace, she is undoubtedly at variance, on a fundamental point of faith, with the rest of Christendom; if, on the other hand, the heterodoxy is not in the English Church, but in her *Primate!* then, the conclusion is also obvious Such are some of the consequences of the nomination to Bishoprics being in the hands of the First Lord of the Treasury, for whose creed, or shade of opinions, there is not the slightest guaranty in the world. Can we wonder that the Romanists re-baptize the perverts from the English Church, on the ground that our views on Baptism are so strange, that they have no security that even the rite is properly performed? Truly, if the Church is not put to confusion, it is only because her trust is neither in Primates nor Prime Ministers, but in Him who has declared that the gates of hell shall never prevail against her.—*Oxford Herald.*

New Commission.—A strange rumor is afloat respecting the future administration of the Church patronage of the Crown, episcopal as well as clerical. It is said that Her Majesty is about to appoint a Commission of Bishops to recommend the persons who shall hereafter be appointed to any Bishopric, or other ecclesiastical preferment that may become vacant, in the gift or disposal of the Crown. The Commission, it is stated, is to consist of the two Archbishops, and the Bishops of Salisbury, Worcester, Ely, and Norwich. They are to be required to signify, under their hands, their recommendation of such person or persons, as they shall think most fit to be appointed to such vacant preferments as shall from time to time arise, who are to be presented by one of the Principal Secretaries of State for Her Majesty's approval; and such Secretary, or, we may presume, any other Minister of the Crown, is to be prohibited from presenting to Her Majesty the names of any other parties for such appointments, than those recommended by the said commission, which will thereby have the first nomination to every Bishopric and Church-living in the gift of the Crown. There is not so much objection found, in clerical circles at least, to the scheme of such a Commission, as to the composition of the Commission itself, as reported and taken for granted. Were it composed, they say, of really good, earnest, and conscientious Churchmen, it might prove a great practical blessing to the Church; but if such is to be its complexion, as the rumor assigns it, they cannot but regard it with grave apprehension.—*Ibid.*

The English Churchman doubts the report.—Ed.

Gorham's Case.—It was expected that judgment would be given this week, in the Court of Arches, in Mr. Gorham's case; but the term has ended without Sir Herbert Jenner Fust having done so. It cannot now, therefore, be given before next November. It is whispered, however, in the purlieus of Doctors' Commons, that Sir Herbert has made up his mind—and, more important still, *how* he has made it up. How it can have oozed out—if it really have done so—it is impossible to say. Sir Herbert Jenner Fust is always most cautious in what he reveals to any one; but it is said, and said, too, by learned Doctors of his Court, that he is prepared to pronounce a judgment in favor of the

Bishop of Exeter—that is, establishing the doctrine of Baptismal Regeneration, as plainly the teaching of the Church of England, and which all her ordained Ministers are required to hold and maintain.—*Ibid*.

This is almost too good to be true.—Ed.

Church of St. Cornelius, Governor's Island, July 8, 1849.

Dear Mr. Editor.—Permit me to remind you that in your official Report "of the Bishop's acts of last week, you have forgotten to record the confirmation held by him according to notice, at this Church, on the afternoon of Tuesday, 26th ult., on which occasion, your absence, permit me to say, was much regretted. As one warmly remembered yourself for your services there—*you* should not forget *us*. I give you, therefore, at least the 'statistics,' though I would that some other pen might furnish the interesting details. I give an outline, however, for others' sake, lest they might appear forgotten or overlooked by the Church they love. The Bishop arriving a little after 4 P. M., was escorted to the house of the Col. Com., and thence proceeded to the Church, the whole band of the post stationed in the Church enclosure, playing appropriate music, until he arrived at the Church door, the music of the band then ceased as the organ opened on the Bishop's entrance, followed by the clergy and others. The evening service was performed by the Rev. Orlando Harriman of this diocese—the lessons read by the Rev. R. Hallam of New London, and the preface by the Chaplain of the post, several other of the clergy were also present, not officiating. The good Bishop, untiring as he ever is in his labors, preached as well as addressed at large the candidates, the subject of his sermon being taken with peculiar appropriateness from the 'Faith of the Centurion.' The number of candidates presented was but ten, being diminished to less than one half, chiefly through recent 'Drafts' upon the post. The walls of the sacred edifice exhibit, however, pleasing proofs of the soldier's attachment, whether present or absent, to a Church they deem their own (the soldier's Church as they call it) in the numerous 'Memorial Texts' inscribed upon them, together with appropriate shields hung up commemorating their stay at the post, or the thankful expression of their safe return. These military insignia thus consecrated, among which are to be seen national flags in the appropriate position of "presented," i. e. bowed in acknowledgment of a 'High Presence.' All these go to give to this humble, yet reverential chapel for soldiers, a power over the feelings, even of casual visitors, not often attained by greater and more costly structures. And to render it, we may humbly trust, a blessing, not for time only, to those for whose especial benefit it was in faith and love erected. So prays at least

Your friend and brother.

The Chaplain.

☞ Our respected brother will find, by reference to the Churchman of June 30, that we reported the confirmation in the Church of St. Cornelius among the acts of the Bishop of Maryland. We should have been highly pleased to have been present at the interesting scene above described, but pressing engagements at the examination at the Theological Seminary, and with the Alumni, prevented.

Correction.—We have received a communication from the Rev. Arthur Cleveland Coxe, in which he states that he "never saw or signed the Report on the intermediate examination, though the Chairman had a right to affix his name to *a customary document*, and probably he did so." The name is certainly there, by whomsoever it was subscribed.

He has also sent us an elaborate report of his speech and the remarks of the other gentlemen, as he understood them. We really have no room for it at present. As we attended on the occasion, we flatter ourselves that our report though brief, was substantially accurate; and we are confirmed in this view by the opinions of friends, both lay and clerical, to whom we had spoken. Though Mr. Coxe has divested himself of all claim upon our consideration, we should, of course, have been ready to do even him justice, had we thought any error had been committed; but really as to his abortive attempt in the Board, we must in all kindness and sincerity say, we think that "the least said is the soonest mended."

Inadvertence.—The 'Episcopal Recorder' last week copied nearly half a column of Diocesan news, from the 'Churchman,' without giving credit, as the rule is. We hope the Editors will see that the printer is more careful next time, as we believe he has committed the same blunder more than once before.

The Lion and Unicorn and the Roman 'Catholic Miscellany.'—Our amiable contemporary seems rather displeased at our few remarks on this subject. He charges corruption on our version of the second commandment, and says we will not dare to deny it; but he is mistaken, for we *do deny it strenuously*; and he may prove it as soon as he likes. He states that in objecting to the setting up of the royal arms, he referred to their propriety merely as a *Christian emblem*, and a matter of taste; of course then he could not mean it was a violation of the second commandment; and this being granted, it is unnecessary *for us* to pursue the subject farther *De gustibus non disputandum*.

New Publications.

The History of the United States of America from the Discovery of the Continent to the Organization of Government under the Federal Constitution, by Richard Hildreth. Vol. 1. Harper & Brothers. 1849—p. 570.

We consider that Mr. Hildreth has done good service in the publication of this work. He has aimed at combining, in a terse and comprehensive style, the various scattered facts and principles connected with the early settlement and history of this country into one harmonious and intelligible whole. The present volume commences with the first discoveries by Columbus and the Cabots, and carries the history down to the revolution of 1688. Two more volumes will complete the work as designed by the author. It is apparent, even on a hasty examination, that it must have cost him much pains and research, from the vast variety of facts which are briefly but clearly stated. The early voyages of discovery; the description of the aboriginal inhabitants; the first attempts at settlement; the rise and progress of the Plymouth, Massachusetts, Dutch, Virginia and Maryland colonies; Puritan principles, practices and legislation; the contrasts afforded by Virginia and Maryland, settled by Cavaliers and Roman Catholics—are ably delineated, and afford both instruction and entertainment to the reader. The author evidently endeavors to be as candid and impartial as possible, and this of itself is a high recommendation. He will not then take it amiss if we ask him to reconsider the statement on p. 155, that on the accession of James, 1603, the Bishops of the Anglican Church put forth the Apostolical succession as a *new pretension*, instead of resting their authority on acts of Parliament and the appointment of the crown. Mr. H. says in his preface: "For facts recourse has been had to the original authorities; particularly laws, state papers, public documents and official records, printed and manuscript." We express our own conviction that this book will be found a very useful source of information for the student of American history, and a safe guide to direct him in his more full and profound researches. At the same time we shall look with interest to an examination of it by some one of those able minds, who have made this subject their peculiar study. We must thank the publishers for the superb manner in which they have put forth this volume.

Posthumous Works of the Rev. Thomas Chalmers, D. D., LL. D. Vol. vi. Harper & Brothers. 1849—p. 512.

This volume, interesting in itself from the ability of the author, is rendered more so from the fact that it contains 33 discourses, written from first to last at the interval of nearly fifty years (1798—1847), which have been selected to give the reader an idea of his variation of style and matter during that period, and enable them to trace the gradual changes of doctrine and sentiment this celebrated Divine underwent. We give an extract from one of the earliest of his discourses "On the Guilt of Calumny," written when he was not twenty years of age:

"Let it be remembered that we may be guilty of calumny without speaking evil. This is the most odious and disgusting of all calumny; not an open and intrepid assertion, but a cowardly insinuation, a hint, a sneaking indirect artifice, an expression of regret, a distant allusion to set malignity to the work of conjecture, and to awaken the suspicion of your company. This is calumny in fact though not in form. It is sure to be accompanied with all the mischief of calumny. It gives sufficient foundation for a tale to circulate through the country, an impression to run through all the workshops of scandal in the neighborhood, a groundwork from which a diseased fancy will conjure up its images of guilt and of profligacy, a report which however trifling in its commencement, will rise through successive additions to a ruinous and malignant falsehood. Let the tale of detraction be listened to with distrust. Much is to be deducted; all the errors that gradually creep into representations from the inaccuracy of the careless, or the knowing and deliberate fabrications of the malignant; all the errors that proceed from our ignorance of other circumstances, by which the merit of the action may be most essentially affected; and above all, the errors that proceed from our ignorance of the heart and of its secret and unfathomable mysteries."

Examples of this vice are by no means uncommon in these days, and we think that the discourse before us will furnish a very excellent antidote.

Dante's Divine Comedy. The Inferno. A Literal Prose Translation with the Text and explanatory Notes. By John A. Carlyle, M. D. p. 375. Harper & Brothers. 1849.

Dr. Carlyle has many peculiar qualifications for this undertaking; a long residence in Italy, and thorough acquaintance with the language;—great enthusiasm and love for this author;—a careful study of commentators, and recension of texts have enabled him to approach his work with some feeling of confidence. He has given a brief account of the most celebrated editors and commentators, which will prove of essential service to the student, and the notes which avoid profound disquisitions and needless disputations on uncertain matters, are brief and pointed, and tend to the elucidation of the text; on the verification of which much pains have been expended. The translation is faithful even to baldness, and is sometimes obscure on account of the peculiar phraseology employed, and the preservation of the inversions of the original; we often have found the latter the more intelligible of the two. Moreover the beauty of rhythm and style evaporates in such a version; and thus it fails to convey any adequate idea of the original to the uninitiated. For those who have some knowledge of the Italian, and wish to know more, and especially to understand this difficult author, we think this book will be found a very valuable help, and that the attempt deserves both praise and encouragement. We trust the Purgatory and Heaven will appear in the same manner at no distant period. The book is beautifully and apparently correctly printed, as far as we have examined it. We annex a specimen from the 4th canto.

"Thus he entered, and made me enter, into the first circle that girds the abyss. Here there was no plaint that could be heard, except of sighs, which caused the eternal air to tremble. And this arose from the sadness, without torment, of the crowds that were many and great, both of children, and of women and men. The good Master to me: "Thou askest not what spirits are these thou seest? I wish thee to know, before thou goest farther, that they sinned not. And though they have merit, it suffices not; for they had not Baptism, which is the portal of the Faith that thou believest. And seeing they were before Christianity, they worshipped not God aright. And of these am I myself. For such defects, and for no other fault are we lost; and only in so far afflicted, that without hope we live in desire." Great sadness took me at the heart on hearing this; because I knew men of much worth, who in that Limbo were suspense. "Tell me, Master, tell me, Sir," I began, desiring to be assured of that Faith which conquers every error, "did ever any by his own merit, or by others go out from hence, that afterwards was blessed?" And he understanding my covert speech, replied: "I was new in this condition when I saw a Mighty One come to us, crowned with sign of victory. He took away from us the shade of our First-Parent, of Abel his son, and that of Noah; of Moses the Legislator, and obedient Abraham, the Patriarch; David the King; Israel with his father, and his sons, and Rachael, for whom he did so much; and many others, and made them blessed. And I wish thee to know, that, before these, no human souls were saved."

We append the Italian in part, for the sake of comparison.

Cosi si mise, e cosi mi fe entrare
  Nel primo cerchio che l' abisso cinge.
Quivi, secondo che per ascoltare,
  Non avea pianto, ma' che di sospiri,
  Che l'aura eterna facevan tremare:
E cio avvenia di duol senza martiri.
  Ch' avean le turbe, ch' eran molte e grandi,
  E d' infanti e di femmine e di viri.
Lo buon maestro a me: Tu non dimandi
  Che spiriti son questi, che tu vedi?
  Or vo' che sappi, innanzi che piu andi,
Ch' ei non peccaro: e s'egli hanno mercedi,
  Non basta, perch' ei non ebber battesmo,
  Ch' e porta della Fede che tu credi:
E se furon dinanzi al Cristianesmo,
  Non adorar debitamente Dio:
  E di questi cotai son io medesmo.
Per tai difetti, e non per altro rio,
  Semo perduti, e sol di tanto offesi,
  Che senza speme vivemo in disio.

Canto iv—23—42.

The Adventures of Captain Bonneville, U. S. A. in the Rocky Mountains and Far West. W. Irving's Works. Vol. 10. G. P. Putnam. p. 428.

Capt. Bonneville, an officer in the 7th Infantry, obtained leave from the government in 1832 to go upon a half-military, half-trapping, expedition beyond the Rocky Mountains. He was absent three years, and having exceeded his leave, and not being heard from, was stricken from the list. On his return he solicited a re-instatement, and whiled away the tedious interval by composing a journal of his adventures, which came into Mr. Irving's hands, and has been adorned by him with his accustomed spirit. It is full of lively adventures among the Crows, Blackfeet, Nez-Perces and other Indians; with copious accounts of the Trappers and Hudson's Bay Company, and a perilous visit to the great Salt Lake. Many interesting accounts of individuals, both white and Indian, are interspersed, and this will no doubt be considered one of the most attractive volumes of the series. Some remarks on California, p. 335, have recently been signally verified. It is printed in the same handsome manner as the preceding volumes of the series.

The Classic French Reader for Advanced Students. By Alain De Fivas. With a Vocabulary by J. L. Jewett. p. 388. D. Appleton & Co.

The object of this work is sufficiently explained by its title, and the promise to the eye is amply fulfilled in fact. It contains well selected extracts from Moliere, Le Sage, Chateaubriand, Fenelon, Racine, Fontaine, and others of the most celebrated of the French writers, both in poetry and prose, early and late. It includes a great variety of styles, and is well adapted to give a good idea of the capabilities of the French language.

A Treatise on Algebra, for the use of Schools and Colleges. By S. Chase, Jr., Professor of Mathematics in Dartmouth College. p. 366. D. Appleton & Co.

It is not for us to pronounce definitely on the merits of this work. The terms of the science are explained with great clearness, and the rules are given with much precision. It appears to extend over a very complete course, and to include all the improvements introduced by modern analysis—e. g. by Horner and Sturm.

The Domestic Practice of Hydropathy, with 15 engraved illustrations. By Edward Johnson, M. D. John Wiley. New-York, 1849. p. 664.

This is a very thorough treatise on the subject. The author sets out with some preliminary remarks on the nature and advantages of the Hydropathic system; then describes the various sorts of baths and instruments; time for bathing, &c.; then gives a learned disquisition on the *rationale operandi* of Hydropathy; and then devotes the greater part of the book to an application of the system to the various diseases to which man is heir; and ends by some very trenchant remarks on the diseases brought on by the use of drugs. If our readers wish to know more they must get the book for themselves.

Hydropathy or Water Cure, its Principles, Processes, and Modes of Treatment. By Joel Shew, M. D. 3d edition. John Wiley. p. 360.

While it treats of the same subject as the preceding, this work deals more in narrative and anecdote. We have an amusing chapter at the outset on the *more ancient uses of water*, and it then proceeds to the later theories on the subject, and gives copious details of the establishments and modes of cure of Priessnitz at Graefenberg. We must say, that we found the description of the various cold baths, the wet sheet packing, &c. &c., very pleasant reading during the late hot weather. Many of the cures though most marvellous are well attested, and the system certainly deserves a candid and attentive investigation.

Appleton's New-York Guide to the City and its Vicinity is very prettily and accurately got up; contains among other things lists of the steamboat and railroad lines; mails; expresses, &c.; and is useful both for the resident and the stranger.

The New-York Ecclesiologist for June, No. 5, has been received sometime. Its contents are:—I. Suggestions how to aid the Society, which we trust our readers will duly consider; II. Proceedings of the April Meeting of the Society; III. On the Crosier and Pastoral Staff; IV. Notices of New Churches; V. Selections from the English Ecclesiologist on Cemeteries and Cemetery Chapels, and on Monuments; and a Glossary.

We copy the following extracts from the Report of the (Executive) Committee in reference to the fourth number of the Ecclesiologist—"Care has been taken to avoid, as far as possible, the use of expressions which might give offence, yet without, in the slightest degree, losing sight of those high Catholic principles by which the Editors consider themselves bound to be governed. They trust that the members of the Society will appreciate the difficulty and delicacy of their position as Editors of a periodical expressly devoted to the maintenance of principles hitherto but little known and less appreciated, apt to be misunderstood, and constantly attacked by those both within and without the Church."

This purpose appears to have been kept in view successfully throughout the present number (the 5th); and we consider it entirely free from the objections which were justly made to some expressions of an article in a former number, and noticed in an editorial towards the close of our last volume. We trust that these declarations of the Committee will command the confidence of Churchmen, and lead to an increase of patronage.

The Church Review and Ecclesiastical Register for July has come to hand with its accustomed punctuality. It contains the following articles:—I. Milton's Prose and Poetical Works; II. Professor Stuart of Andover, on the Wine Question; III. Translation of the Syriac Ignatian Epistles from the new Recension by Cureton; IV. Miss Strickland's Queens of England; V. Noel's Book on Church and State; VI. Morell's Philosophy of Religion; VII. Layard's Nineveh; VIII. The New Hegira—on the Encyclical Letter of Pope Pius IX. Also Book notices and a summary of Ecclesiastical Intelligence, Domestic and Foreign. We have had no time to read this number, but a cursory inspection is enough to shew that it is a very good one, containing an abundance both of Truth and interest.

We have received from Mr. J. F. Trow, the Publisher, Wilson's Business Directory of New-York City for 1849. The occupations and professions are given separately with the names and addresses of those who respectively follow them. It contains 27,670 names of business men, and is a very convenient and useful manual not only for the business community, but also for families and individuals. We hope the publisher will be duly rewarded for his enterprise. The index itself is a curiosity.

Wilberforce's History of the American Church, and Selections from Catullus, with several periodicals and pamphlets, which will be noticed next week. We have also received "The Church Identified" from the author; and "Lady Alice" from Messrs. Appleton, for which we return our thanks.

Ecclesiological Society.

The stated Quarterly Meeting of the New York Ecclesiological Society was held on the evening of Monday, the 2d of July; the Rev. Dr. McVickar, President of the Society, being in the chair.

The Secretary being absent from the city, Mr. Pirsson was appointed Secretary, *pro tem*.

The Minutes of the last meeting were read and approved.

The Committee presented no report, inasmuch as the last meeting had occurred so short a time previous, and their report had then been unusually full. Nothing had occurred since of sufficient interest to elicit any formal report from them.

An original paper was then read, by the Rev. Mr. Preston, on the Arrangement of Chancels. He commenced by stating that he wished to avoid discussion of controverted points, and would not enter upon the symbolical reasons of the arrangements he should lay down, but would content himself with a single description of a properly arranged chancel, according to the best authorities. The Chancel was the distinguishing and essential feature of a Church edifice, and that which distinguished it from all others. It should therefore be both *distinct* and *spacious*. This distinction should be marked both externally and internally; and as to spaciousness, the Chancel should be at least one third of the length of the Nave, and of proportionate breadth. It should be separated from the Nave by a Chancel-Arch, or at least by a screen, and the elevation of its floor above that of the Nave. The screen should be divided into an unequal number of arched compartments, of which the central one should correspond with the centre alley, and be closed by two folding leaves, affording an uninterrupted view of the Altar when open, and when shut resembling the other compartments. The lower panels of the screen should be decorated with painting, the upper part finished with elegant tracery. The Chancel should have a subdivision into Choir and Sacrarium. This last, also called the Sanctuary, may be distinguished externally, as was early the case, by the Apses of the Basilicas; and in many cases where we find the space insufficient for both, the Sacrarium is preserved, and the Choir projected into the Nave. But, generally, the Sacrarium is a part of the Constructive Nave, and distinguished only by internal arrangement, consisting of a screen, or curtain, or arch, or merely an increased elevation. Rails are unnecessary where there is a Chancel screen, but they are not unauthorized. The Chancel should be marked by an increase of ornament, especially in the roof, and it should contain nothing which has not its specific use. In the Sacrarium should be a plain Altar, of substantial materials, placed lengthwise under the East window. Along the South wall a Piscina, and to the westward of it three Sedilia, either in the thickness of the wall, or of tabernacle wood-work. On the North wall should be a Credence Table, which may be constructed as a niche, or as a bracket.—This is all the necessary furniture for the Sacrarium, which is to be used solely for the Communion Office. In the other part of the Chancel, the Choir, Morning and Evening Prayers are to be said. Along its North and South walls the stalls were to be ranged, returned properly against the screen, and having a light desk before them adorned with poppy-heads. From any one of these stalls the Morning and Evening Prayer may be said, the Minister facing the Altar. The Lectern, from which the Lessons were read, should be made either of brass or wood, in the form of the Eagle or the Pelican, or a simple desk. The Organ should be as near the Chancel as possible. A side Chapel might sometimes be appropriated to its use. East of the Chancel screen the floor should all be paved with tiles, and those in the Sacrarium should be the richest of all. The sacred vessels should always be kept in the Aumbry, and never removed from the Church but in administering the Communion to the sick. The Altar should always have an Altarstone, marked with five crosses, and should be provided with changes of hangings, varying according to the changes of the Festivals and Fasts. The Minister should always enter the Chancel by the Priest's North door. The Litany Stool should be in the body of the Church. The Holy Communion should always be celebrated in the Sacrarium, and the communicants should kneel at the Sacrarium steps.

Mr. Preston said that the symbolical reasons for all these rules could not now be entered upon, for lack of time. He did not pretend to prescribe anything of his own authority, nor would any such private authority be of any weight. We should strive after the perfect standard placed before us by the monuments of a well-developed faith. True, there would often occur practical exceptions; but in all cases *Principles* should be kept constantly in view. Ecclesiastical Art, without ecclesiastical tradition, was—nothing.

On motion of Mr. Pirsson, the thanks of the Society were returned to the Rev. Mr. Preston for his original paper, and a copy of it was requested for the use of the society.

The election of additional Vice Presidents, postponed from the last meeting, was now taken up, and the Rev. Dr. Muhlenberg, of New York, and the Rev. Dr. Vinton, of Brooklyn, were added to the number.

On the election of new members, the names of several gentlemen, who were proposed, were referred to the Committee, for their approval.

The Rev. Henry McVickar was appointed to read the original paper at the next meeting of the Society; subject: "The propriety of adopting a single style of Architecture."

The Treasurer presented no written report, but pronounced the funds of the Society to be in a very satisfactory state.

Some general remarks were then made by the President, concerning the progress made by the Society during the first year of its existence, which was now closed; and enlarging on the vital importance of its periodical publication, the "Ecclesiologist."

On motion of Mr. Muenscher, Resolved, That the Society renews the expression of the deep interest with which it regards the Ecclesiologist, presents its thanks to the Committee for the manner in which they have conducted it, and pledges its exertions to extend its influence and circulation.

On motion, the Society adjourned.

After the adjournment, some beautiful pieces of Church Plate were exhibited, of English Ecclesiological manufacture. All but the Alms-Basin were of silver, and all were heavily gilt. The Alms-Basin was very large, and its ornaments rich; its legend, "Tua sunt omnia, Domine, et de tuis dedimus tibi." The Flagon was of very elegant shape, and bore around it, "Soli Deo gloria, Pax hominibus." The open-work Spoon was finished with a cross handle. The Paten, which was quite small, and very delicately adorned, bore, "Agnus Dei, qui tollis peccata Mundi, miserere nobis." The Chalice was, to our liking, the most beautiful vessel of all. The Cup was more of an egg shape than is usual with us; the standard larger, and swelling out much wider below, with a highly chased knob between the two. On one side of the spreading standard was a small incised figure of our Saviour on the Cross, in a cusped Vesica Piscis, and relieved on a ground of blue enamel. The legend of the Chalice ran thus: "Calicem salutaris accipiam, et nomen Domini invocabo." The workmanship of all these vessels is exceedingly fine. They are the property of St. Luke's parish.

Domestic Intelligence.

Massachusetts.—We have received the Journal of the last Convention of this Diocese, and also the second charge of the Bishop. We have already given the summary of the parochial reports.

Western New York.—*Ordination of Deacons*.—On Tuesday, July 3d, 1849, Bishop DeLancey held an ordination in Trinity Church, Geneva. Morning Prayer was read by the Rev. Mr. Macurdy, of Waterloo, assisted by the Rev. Mr. Ayrault, of Auburn. The Sermon was preached by the Rev. Mr. Ashley, of Syracuse. The candidates for Orders, all of whom belonged to this Diocese, viz: Edmund Roberts, Caleb Bailey Ellsworth, George Hamilton McKnight, Malcolm Douglass, and Wm. Allen Fiske, were presented by the Rev. Mr. Bissell, of Geneva, and ordained Deacons by the Bishop, who also administered the Holy Communion, assisted in the distribution of the elements, by the Rev. Dr. Judd, the Rev. Mr. Bissell, and the Rev. Mr. Ayrault. Other clergy present were the Rev. Mr. Eaton, of Allens' Hill, the Rev. Mr. Howard, and the Rev. Prof. Low.

Bishop DeLancey's Visitation.—On Monday, June 25th, in the afternoon, Bishop DeLancey officiated in St. Stephen's Church, Perryville, Madison county. Prayers and the confirmation preface were read by the Rev. S. Hanson Coxe, the Missionary of the station, and the Bishop preached and confirmed two persons.

On the 26th, the Bishop visited St. Peter's Church, Cazenovia. Prayers were read by the Rev. Mr. Wilson, of Sherburne, assisted by the Rev. Mr. Benedict, who read the lessons. The Holy Sacrament of Baptism was administered to an adult by the Rev. Mr. Coxe, who also read the confirmation preface. The Bishop preached and confirmed four persons, being the second confirmation since the last Convention.

On the 27th, in the evening, services were held in St. Paul's Church, Syracuse. Prayers were read by the Rev. Mr. Smith, of Camden, assisted by Rev. Mr. Gay, of Manlius, who read the lessons. The Bishop preached and confirmed twenty-seven persons, the confirmation preface being read by the Rector, the Rev. Mr. Ashley. Other clergy present were the Rev. Dr. Gregory, of Syracuse, the Rev. Mr. Pise, of Fayetteville, and the Rev. Almon Gregory, of Rome.

On the 28th, in the morning, the Bishop preached and confirmed six persons in St. James's Church. Prayers were read by the Rev. Mr. Pise, assisted by Rev. Mr. Smith, who read the lessons. The Rector, Dr. Gregory, read the confirmation preface. The Rev. Messrs. Ashley, Gay, A Gregory, and Pise, were also present.

The Bishop visited Christ Church, Jordan, on the afternoon of the 29th. Prayers were read by the Rev. Mr. Porter, of Granby, and the Rev. Mr. Rice, the Missionary of the station, who also administered baptism to an adult, and read the confirmation preface. The Rev. Mr. Smith, of Camden, also was present, and in the absence of an organist played the organ on the occasion. The Bishop preached and confirmed two persons.

On the morning of the 30th, in St. John's Church, Marcellus—Prayers were read by the Rev. Mr. Seymour, of Skaneateles, who also read the confirmation preface, and the Bishop preached and confirmed three persons, including one from Christ Church, Jordan.

On Sunday, July 1st, the Bishop visited St. James's Church, Skaneateles. Morning prayers were read by the Rev. Mr. Rice, of Jordan, and the Rev. Mr. Seymour. The Bishop preached and administered the Holy Communion, assisted in the distribution of the elements by Messrs. Seymour and Rice.

In the afternoon, prayers were read by the same clergymen. The Bishop preached and confirmed fourteen persons, the confirmation preface being read by the Rev. Mr. Seymour.

On this tour of eleven days in Onondaga and Madison counties, the Bishop has visited fifteen churches, preached sixteen times, held confirmations in ten churches, and confirmed seventy-three persons.—*Gospel Messenger*.

New Jersey.—The Bishop in his Convention Address thus sums up his services—

"In the year just closed, I have laid two corner-stones; consecrated three churches; ordained three Deacons and one Priest; instituted one Rector; and confirmed, in twenty-one places, one hundred and eighty-nine persons. This number far exceeds the proportion of any former year; and would doubtless have been doubled, had the whole visitation been performed. My illness in the spring prevented the annual confirmation in my own parish, which has always contributed largely towards the annual Report."

The number of the clergy is sixty, of whom seven are Deacons. Eight candidates for orders.—*Missionary*.

☞ We have marked several passages from the Bishop's Address, which are crowded out this week, but shall appear hereafter.

Pennsylvania.—The following are some of the Episcopal acts of the Bishop of this Diocese during the past month.

Sunday morning, June 3d, at Christ Church, Leacock, preached, catechized the children, and confirmed four persons. Afternoon, in All Saints', Paradise, preached, catechized the children, baptized an infant child of the Rector, and confirmed four persons.

June 4th, at St. John's, York, preached and confirmed six.

June 5th, at the opening of the Southern Convocation, in St. John's, Pequea, preached. The next day confirmed one person, and addressed the congregation on three different occasions.

June 7th, at Bangor Church, Churchtown, catechized the children, preached, and confirmed two persons.

Sunday, June 10th, A. M., at Zion Church, Tuscarora, addressed the children, baptized, and confirmed an adult, preached, and administered the communion. P. M., in the Town Hall, Tuscarora, preached, and confirmed one person.

June 10th, on Summit Hill, read prayers, confirmed three persons, and addressed the congregation after a sermon by the Rev. E. N. Lightner.

June 12th, A. M., preached before the Schuylkill Convocation at Mauch Chunk, confirmed two persons.

June 14th, at the Calvary Church Mission, (N. L.) confirmed eleven.

June 15th, at All Saints' Church, Moyamensing, admitted to Deacon's Orders, Mr. John K. Murphy.

June 17th, A. M., at All Saints', Oxford, baptized an adult, preached, and confirmed two persons. P. M., at St. Mark's, Frankford, preached and confirmed six.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Monday, the 2d of July, Testimonials were signed on behalf of Mr. James Rawson, M. D., late a minister of the Methodist denomination, applying to be recommended as a candidate for holy orders in this Church. Also, on behalf of Mr. Francis C. Clements, a candidate applying to be recommended for admission to the holy order of deacons.

The papers of Mr. George H. Walsh, applying to be recommended for admission as a candidate for holy orders, were presented and read; and, according to usage, laid on the table for action at the next meeting.

M. A. De Wolfe Howe, Sec'y.

Phila., July 2d, 1849.

[*Banner*.

Ordination.—In St. James's Church, Philadelphia, on Thursday, July 5th, 1849, the Rt. Rev. the Bishop of the Diocese admitted to the Holy Order of Deacons Mr. Samuel Cox, Jr., A. M., an Alumnus of the General Theological Seminary. The sermon was preached by the Rev. Henry Eglinton Montgomery, A. M. The candidate was presented by the Rev. Henry J. Morton, D.D., Rector of St. James's.

Delaware.—*Ordination*.—In St. Andrew's Church, Wilmington, on the Fourth Sunday after Trinity, the Rev. James W. Hoskins was ordained to the holy order of the Priesthood. Rev. Mr. McKim presented the candidate and preached the sermon. The Bishop was aided in the laying on of hands by Rev. Messrs. Brinckle, McKim and Mansfield.—*Banner*.

Maryland.—In his Convention Address the Bishop thus sums up his services:—

"My visitations during the year have extended to *forty-five* parishes and *twenty* congregations; *two* parishes and *two* congregations having been visited twice, and *two* of each three times. . . . In these visitations I have officiated in *ninety* churches, chapels, and other places of public worship; administering the Holy Communion *seventy-nine* times; the sacrament of Baptism sixteen times, to *seven* adults and *twenty-four* infants; confirmations *sixty-seven* times to *four hundred and thirty-one* persons; saying Morning or Evening Prayer *thirty-three* times; preaching *one hundred and twenty-four* times, and delivering *eighty* other addresses on various occasions. I have consecrated *five* churches, *one* chapel, and *one* Sunday school house; married two couples; and ordained *five* deacons and *four* priests.

"Besides these ministrations in the Diocese, I have been engaged a portion of the year, at the request of the Standing Committee of New York, in performing such Episcopal services as were required of me during one week in December, and the months of January and February. In that way I have held *five* ordinations, at which *four* were admitted to the holy order of deacons, and *eight* to that of priests; administered the Holy Communion *eight* times; confirmed *four hundred and seventeen* persons at *eighteen* administrations of the rite; preached *twenty-nine* times, and delivered *nineteen* other addresses; said Morning or Evening Prayer *six* times; consecrated *one* church; and attended *one* funeral."

The above is taken from the Convention Journal which we have just received. An abstract of Diocesan statistics shall be given in our next.

North Carolina.—We have also received the Journal of this Diocese. The Bishop thus sums up his services:

"During the past year I have preached one hundred and eleven times; confirmed 233 persons; celebrated the Holy Communion 42 times; ordained five Priests, and one Deacon; instituted one Rector; consecrated two Churches, and laid the corner-stone of one in the progress of building—making, with a manifestly increased earnestness in the spiritual life, a result as favorable at least as that of any former year in my Episcopate."

South Carolina.—*Ordination*.—At St. Stephen's Chapel, Charleston, on Trinity Sunday, June 3d, being one of the "stated times" (at the close of Ember Week) for admitting to holy orders, Benjamin Franklin Taylor was admitted to the "holy order of Deacons," and William Bell White Howe to that of Priests. They were presented by the minister of the Chapel, Rev. C. Wallace. Morning Prayer was read by him, and the sermon by the Rector of St. Thomas's Parish, Rev. C. Philips.—*Charleston Gospel Messenger*.

Indiana.—Just as our paper was going to press we received the very gratifying intelligence of the election of the Rev. George Upfold, D. D., Rector of Trinity Church, Pittsburg, as Bishop of Indiana, by the Convention of that Diocese, which met at Indianapolis, on the 29th ult. We have only space to congratulate the Church at large on this event, and to state that our Rev. brother will no doubt accept the high office to which he is called.—*Banner*.

We cordially join in these congratulations, both to our highly esteemed and respected brother, to the Diocese, and to the Church at large in these United States.

To Correspondents.

E. C. M. and G. C. are received.

We do not think it would serve any good purpose to publish the communication of "One of the congregation of St. Peter's Church, New York," as our jurisdiction does not extend to that portion of Christ's vineyard. It would be better for our correspondent and friends to memorialize the vestry on the subject.

Married.

At St. James's Church, Philadelphia, on Tuesday morning, July 3d, by the Rev. Henry J. Morton, D.D., **William Markoe**, Candidate for Holy Orders of the Diocese of Wisconsin, and **Maria Dorsey**, eldest daughter of James Cox, Esq., of Philadelphia.

On the 5th inst., in the Church of the Annunciation, by the Rev. Dr. Seabury, Mr. **James T. Waters**, to **Caroline T.**, daughter of D. A. Cushman, Esq., all of this city.

Died.

Of Cholera, on Friday, June 29th, **Frederick Hodges**, **Isaac Hodges**, **Adeline Amanda**, and **Amy Ann**, children of Isaac H. Bassett, Esq., Vestryman of Grace Church, Brooklyn Heights.

Also, of Cholera, in Albany, on the same day, Miss **Amy Brown**, of Providence, R. I., a devout communicant of the Church.

"The Lord loveth whom He chasteneth." But for the present, His chastisements "are not joyous, but grievous." Rarely has it fallen to the lot of a friend to chronicle a bereavement so distressing as that which we now record. Perhaps the annals of sorrow do not describe a home made more suddenly desolate than the house of the mourning parents of these dear and beautiful children.

Like the blighted buds of the rose, one after another they withered under the secret venom of the disease, which baffled the skill of devoted physicians, and set at nought all medicines.

Miss Brown had left the household but one day. On her arrival in Albany, she was brought low and died within the twelve hours in which the children of her friends and kinsfolk were departing. They were all buried on Saturday afternoon. The funeral of the children was solemnized in Grace Church, Brooklyn Heights, in the presence of a large congregation of sympathizing friends.

One only child is spared alive; whom, with her little brothers and sisters deceased, and in the blessed hope of an eternal reunion at the Resurrection of the Just, the parents are enabled, by God's grace, with resignation to His sovereign will, to surrender into the holy care and keeping of Him who hath writ their names in the Lamb's Book of Life, and hath redeemed them with His blood.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 2d inst., the Treasurer has received the following contributions:

Through J K Sass, Esq, R A in Charleston, S C, from a gentleman of Stateburgh, 10; from the mite box of a family in Jacksonville, Fa, for Chickasaw mission, 10; Sheldon ch, for the west, 10; Charleston Monthly Missionary Lecture, 4 28; St Paul's ch, Pendleton, 5; Christ ch, Wilton, Ill, 10; St Stephen's and Upper St John's, for Bp Freeman's jurisdiction, 53 62; the same, for the Jews, 2 38; from a lady of S C, for arrearages due Missionaries in the South-west, 330 34; a lady of Jacksonville, Fa, for the salary of the Missionary at that place, 75; St Michael's ch, Charleston, 22 35—total, 532 97. Through J Loney, Esq, R A in Baltimore, from St John's ch, Valley of Batt co, for Alabama, 20; St Matthew's and Zion parishes, Prince George co, half, 19 12, Holy Trinity ch, Carrol co, 12 25; William and Mary parish, Charles co, 12; the same, for the Jews, 9—total, 72 36. Through C C Trowbridge, Esq, R A in Detroit, from St James's ch, Dexter, 3; Christ ch, Detroit, 11 60—14 60; St Luke's and Grace churches, Plymouth, N C, 5 50. Total, $625 44.

THOMAS N. STANFORD, Treas.,
New York, July 10, 1849. 139 Broadway

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 2d inst, viz:

From Ch of the Epiphany, Danville, Va, Ladies' Benevolent Society, 9 50; Ladies' Chinese Society, Charleston, S C, for education, China, 200; "W A," Maryland, for Constantinople, 5; Infant S School, St Andrew's, Phil, 20; through J Loney, Esq, R A, Baltimore, Md, Mr Johns for China, 5; St John's ch in the Valley, 10; St Matthew's and Zion ch, Prince George co, half, 19 12; Trinity ch, Carrol co, 5; do, 7 25; do, for China, 5—17 25; William and Mary, Charles co, 8; do, for Constantinople, 10—18; S school, All Saints', Frederick, Md, for China, 15—84 37; G L R, Geneva, W N Y, for Greece, 33; do, China, 33; do, Africa, 34—100; through R W Barnwell, Esq, Beaufort, S C, I I S and two children, for ed. China, 50; Dr T F and family, 75; Miss M B E, 25—150—all of St Helena ch, Beaufort, S C; Christ ch, Savannah, Ga, for Constantinople, 10; do, for China, 2; do, Africa, 1; do, general, 2—15; family mite box, 1; S S, Grace ch, Petersburg, Va, for ed boy, Africa, 20; through H Trescott, R A, Charleston, S C, L M DeSanssure, for China, 10; S S, St Bartholomew's ch, for ed, China, 25; do, for ed, Africa, 10; Missionary Lecture, Charleston, 4 28; T H Deas, ed, Africa, 20; E E Lowndes, ed China, 25; St Michael's ch, for Constantinople, 10 50; do, for Greece, 16 35—26 85; Edisto parish, 10—131 13. Total, $731.

J. SMYTH ROGERS, Treas.
NewYork, July 10, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 2d inst.

From Rt Rev B T Onderdonk, D D, 2; by Rev Sylvanus Reed—S DeVaux, Esq, Niagara Falls, 2; Mrs G W Holly, do, do, 2—annual subscribers—6. Trinity ch, Niles, Mich, Rev G B Engle, 2. By Charles Seymonr, Esq, Treasurer Diocese W N Y—St Mark's ch, LeRoy, 8; Zion, Rome, 3 70; Grace, Rochester, 10 50; Grace, Lyons, 8 37; St John's, Canandaigua, 10; St John's, Marcellus, 3; St Andrew's, New Berlin, 5; Christ ch, Corning, 3—51 57. Grace ch, Canton, St Lawrence co, Rev M M Wells, 2 50. Total amount, $62 07.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 10, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult.

From George Newman, Buffalo, donation, 1. By Charles Seymour, Esq, Treasurer W N Y—Zion ch, Rome, 1 20; St Paul's, Waterloo, 6 80; Trinity ch, Utica, 9 09; Calvary ch, Homer, 1—18 09. R P Williams, St Louis, remittance, 2; Trinity ch, Saugerties, Rev E A Nichols, 6. Total, $27 [illegible]

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.

The Society have just published—

Tract No.	198,	How to Use our Bible,	14 pages.
"	199,	The Holy Trinity,	4 "
"	200,	The Origin and Uses of the Creeds,	26 "

New York, July 10, 1849.

Advertisements.

NEW ENGLISH THEOLOGICAL BOOKS.

JUST IMPORTED by D. Appleton & Co., 200 Broadway—The Apostle's School of Prophetic Interpretation; with its History down to the present time, by Charles Maitland, author of the Church in the Catacombs. 8vo. $2 50.

Library of the Fathers, translated. Vol 29. St. Augustine's Homilies on St. John. Vol. 2. $3 75.

Essays on Ecclesiastical Biography, by Sir James Stephen, K. C. B. 2 vols. 8vo. $7.

Parochial Sermons, preached at a Village Church, by the Rev. Charles Heurtley. 12mo. $1 50.

Of God; or the Divine Mind, and of the Doctrine of the Trinity, also of Pantheism, in a series of letters to an undergraduate, by a Trinitarian. 8vo. $1.

July 14—1t

MISS SEWELLS' WORK.

D. APPLETON & CO. will publish in a few days—The Child's First History of Rome, by the author of "Amy Herbert," "Gertrude," &c. &c. 1 vol. 16mo.

NEARLY READY.

MRS. ELLIS' NEW WORK,

Hearts and Homes, or Social Destruction, a story, by Mrs. Ellis, author of "The Women of England."

JUST PUBLISHED,

Lady Alice, or the New Una—a novel, 2 vols. 12mo. paper cover, $1; or two vols. bound in 1, cloth, $1 25. "The most brilliant debut since Vivian Grey."—*Court Journal*.

July 14—1t

CHEAP ENGLISH BOOKS.

JUST RECEIVED—Holy Baptism, (Burns') 25 cents. Visitation of the Sick, from Bishop Sparrow, &c. 18 cts. Mason's Spiritual Treasury, $2. Bishop Hall's Contemplations, $2 50. Henry VIIIth and the Reformation, 75 cts. Works of the Rev. W. Romaine, $3. Gardner's Memoirs of Christian Females, 6 shillings. Churton's Early Church, 6 shillings. Todd's Ancient Irish Church, 5 shillings. Claude's Essay, with 100 skeletons, new edition, $1. Cosins' Devotions, 25 cts. Popular Tracts, Church of England, with a large variety of portable religious works, suitable for Teachers.

STANFORD & SWORDS,
July 14. 137 Broadway.

ALL the new English Theological Works received by the late steamers, and for sale by

STANFORD & SWORDS,
July 14. 139 Broadway.

STEPS TO THE ALTAR.

FOURTH EDITION—A Manual of Devotion and Meditations for the Blessed Eucharist. Cheap edition.

Just Published by STANFORD & SWORDS
July 14. 137 Broadway.

REPORT FOR JUNE.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of June, 1849, One Hundred and Forty-one Policies, viz.:

To Merch'ts & Traders	44	To Clergymen	5
" Mechanics	13	" U. S. Officers	2
" Manufacturers	10	" Pub. Officers	4
" Clerks	22	" Sea Captains	4
" Physicians	6	" Teachers	5
" Ladies	9	" Students	2
" Lawyers	7	" Other occupations	8
	111		30
			111

New Policies issued in June, 1849, 141
Surplus of the Company exceeds. $800,000

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock.

July 14.

COLLEGE OF ST. JAMES, Washington county, Md. The Annual Commencement will take place on Thursday, July 26.

The Midsummer Examination will commence on the previous Thursday, the 19th.

The friends of the College, and of its students, and the public generally, are respectfully invited to attend.

The next session of the *College* and the *Grammar School* will commence on Monday, October 2d.

JOHN B. KERFOOT, Rector, &c.
July 14—3t

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

Sept. 2—tf

Poetry.

From the Christian Intelligencer.

Fleeing the Cholera.

The following lines appeared in the *Detroit Courier* in 1832, during the prevalence of cholera. They are not inappropriate at the present time.

In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?—King David.

Ye ask me why I linger here
Amid the city's crowd,
And bid me haste ere yet this frame
Is wrapt within its shroud.
Ye bid me seek the mountain's height,
Or yonder greenwood shade,
While yet the lamp of life burns bright,
Nor low my head be laid.
Ye say no "*pestilential air*"
Hangs o'er its peaceful brow,
But pure elastic breezes there
Impart a healthful glow;
While all the songsters of the grove
Enchanting music lend,
And warble forth their notes of love
In sweetest tones that blend.
How strange ye urge! Cannot that Power,
Which sends *the shaft of death*,
Bid the Destroying Angel spare
His feeble creature's breath?
Or, if the same Omniscient hand
Shall *Mercy's* sceptre wave,
His mild, forbearing goodness can
A sinful people save.
On *hill*, in *vale*, or *bannered plain*,
Or in the city fair,
There's no reprieve to Heaven's decree,—
The *spoiler, Death*, is there.
The "*bird*" may lift its sinless wing,
And speed its airy flight!
But can poor, erring, guilty man
Escape his Maker's sight?
In Him alone, who saves from death,
Who framed this feeble dust,
Whose mercy lengthens out our breath,
I'll fix my *highest trust*.

M. W. T.

Selected Matter.

State of Religion in France.

The following extract is taken from the correspondence of the Western Christian Advocate, a Methodist paper. It gives so good an account of the religious aspect of things in France, that we have concluded to transfer it to our columns. Our readers can correct the phraseology for themselves, where it is necessary. It will be remembered that Bishop Luscombe has recently died.—Ed.

"In the fear, therefore, that my future letters may be compelled to discuss the political aspect of [Roman] Catholicism, I will, in this, give you some information on the religious institutions of France. Before entering upon that subject, however, permit me to caution your readers against a premature joy on account of the dethronement of the Pope. That question is not yet settled: and the probability is, that, before six months, the Pope will be back again in Rome, and issuing his bulls from the Vatican.

The archbishops and bishops of the Romish Church are named by the President of France, and confirmed by the Pope; they take the oath of allegiance to the republic before taking possession of their sees Each bishop nominates his vicars-general, but the appointments are made by the Minister of Public Instruction and Worship. The right of removal is not claimed to its full extent by the State.

The Calvinists have pastors for every Church, who, with the elders of the congregation, form the *consistory*. Five consistories form the jurisdiction of a *synod*, which is composed of the pastor and one elder of every Church. The consistory nominates the pastors, and the appointments to office are made by the Government. The synod decides upon all that relates to the service, the doctrines, and the affairs of the Church. The approbation of the Minister of Public Worship is required to give force to its decisions. It cannot assemble without the permission of Government, nor continue in session longer than six days. This sect has a faculty of theology at Montauban, salaried by the Government.

The Lutherans recognize the Confession of Augsburg, and are directed by pastors, consistories, inspections, and a general consistory. The consistories take cognizance of all that relates to the discipline and administration of the Church. The inspection is composed of the pastor and one elder of each consistory within its jurisdiction, and elects two laymen and one clergyman, under the title of inspector, who exercises a general control over the other pastors. One of the laymen is named by the Government, and the inspection cannot assemble without the consent of Government. The consistory-general rules the inspection. The President, the eldest inspector, and three laymen, one of them appointed by the Government, form a *directory*, to conduct business in the intervals of the sessions. This sect has a seminary and theological faculty at Strasbourg.

The Jews are organized just as they are all over the world. A central council, headed by the grand Rabbi of Paris, exercises jurisdiction over the other councils, throughout France.

The above are all the Churches whose ministers or priests are paid by the State. The salaries vary. The Archbishop of Paris has $8,000, or nearly that sum, a year, the other archbishops $3,000, and bishops $2,000. If one of them happens to be a cardinal, he receives $2,000 dollars in addition. The salaries of the vicars-general and canons vary from $400 to $800, those of curates from $240 to $300. A retired curate was allowed a small pension. The total cost of the [Roman] Catholic clergy, in France, is estimated at 36,318, 900 francs for the year 1846.

The salaries of Protestant ministers vary from $240 to $400, according to the number of parishioners. The whole expense of the Protestant worship for 1846, amounted to 1,255,050 francs.

The Jewish creed counts eight great Rabbins; the expenses amount to about 110,000 francs.

The total number of [Roman] Catholic clergy in France is about 42,000, comprising 15 archbishops, 65 bishops, 176 vicars-general, 661 canons, 3,301 curates, and 28,501 priests, of what are called *succursal* Churches. To these add 8,500 theological students, 24,000 nuns, and hosts of monks belonging to the different orders of Trappists, Carthusians, Capuchins, Benedictines, and St. Sulpice.

Of the ministers of other persuasions, there are 411 Calvinists, and some 250 Lutherans.

In order to conduct the affairs of the Church in France, there is a bureau, comprising a director and 56 subordinates, acting under the supervision of the Minister. These 57 persons, who are not, for the most part, suspected of being religiously inclined, are charged, by the State, with the care of religion in France. Although the numerical force and the wealth of the [Roman] Catholic Church are very great, yet they have much decreased since the first revolution. Before 1793, the total number of ecclesiastical personages was 114,000, including 19,000 regular clergy; and their annual revenues, from actual property, amounted to 72,000,000 francs, and the tithe to 70,000,000 francs, giving a total of 142,000,000 francs. While the number of regular priests has increased, the number of monks and nuns has diminished. But it must be remembered that at present, the receipts from the State do not constitute more than about half of the income of the [Roman] Catholic clergy, as they receive an immense sum for marriages, burials, masses for the dead, and various other matters.

I find, in looking over this letter, that I have succeeded in making it very full and statistical. In order to make the remainder correspond with the part already written, I will add that the Church of England has about 40 ministers in France, including a bishop residing in Paris. There are, also, several other sects, not paid by the State, and among them the French Independence, the Swiss Church, and two Wesleyan chapels at Paris. At one of these last, the service is in English, and the ceremonies resemble those of the Episcopal Church. The congregation is very small, and composed almost wholly of English. At each service, they pray for Her Majesty, Queen Victoria, and her consort. But, at the other, the services are wholly in French, and resemble closely those of the American Methodist Churches. They have the same fervor, the same style of Church music, and the same warm and glowing eloquence. I enjoyed greatly the two visits I had the opportunity of making to this Church. Unfortunately the congregation is very small, not exceeding some fifty persons. The place of worship is a large room, which has very little in common with a Church. By the side of these Protestant Churches, there are several religious societies. There is the Bible Society, the Society for the Encouragement of Primary Instruction among the French Protestants, the Society for Foreign Missions, Tract Society, the Evangelical Society, the French and Foreign Bible Society. I regret to say, that these societies are not very effective. They meet but once a year, and have the control of very limited means. The Protestants are certainly better educated, and pay more attention to the education of their children than the [Roman] Catholics; but this is owing more to the nature of their faith, than to the efforts of any society. As to the Bible Society, from what I have been able to learn of its operations, they are on a more limited scale than those of the Cincinnati Young Men's Bible Society. The Society for Foreign Missions has still less to boast of. In fact, France has need, and great need, of some few energetic American clergymen. The French Protestants have been so crippled, brow-beaten, oppressed, and discouraged, in every way, by the Government, that they have no longer the requisite moral energy for working a religious revolution in France. Among the clergymen, there is, too frequently, servility to the State, arising from their dependence on it for a support, and timidity, arising from the fact that they have always been isolated from each other, and know nothing about the management of associations, and the direction of religious enterprises on a large scale. They need some intelligent American clergymen to give them the habit of working together, and to substitute energy for their miserable apathy.

I must confess that my conclusions, from what I have seen, are unfavorable to the ability of the Protestant clergy, compared with the [Roman] Catholic. While the [Roman] Catholic priests are seen everywhere, engaged in works of charity; while the Sisters of Charity are by the side of every sick bed; while the Sisters of the Holy Family, the Ursuline Dames, the Carmelite Dames, and the Brothers of the Christian Schools, establish, in every town, schools for the gratuitous instruction of the poor, the Protestant clergymen are seen nowhere out of the limits of their own little parishes.

W. B.

Near Paris, Jan. 24, 1849.

From the Church Review.

"What does Dr. Bushnell mean?" From the *New York Evangelist*. Hartford, 1849.

We are happy to see this pamphlet—the authorship of which is publicly attributed to an accomplished scholar, a Professor in the Theological Department of Yale College. But why its anonymous appearance? Why, up to this hour, has not a single man, or any body of men, of the Congregational Order, in Connecticut, come forward, to bear responsible witness against, and denounce, the glaring impieties, the damnable heresies, of this modern school, which Dr. Bushnell in his own person illustrates? This is the question which we stop to raise, rather than to examine the heresies themselves. Dr. Bushnell has been widely known as one of the leading Congregational divines in Connecticut. He has been, and still is, a conductor of, and leading contributor to, the "New Englander." He occupied his position at New Haven, when one, and, in our judgment, the worst of the three "Discourses," was delivered, by public appointment of the General Association of the State. And yet, up to this hour, not a man of that body has risen in his place to say, that Rev. Dr. Bushnell, D. D., of Hartford, is not strictly orthodox and Evangelical, after the "way of his fathers." We confess that we are staggered at this. And not the less so, that, after his book had appeared, and while multitudes were dismayed at his open renunciation, his even scoffing ridicule of the most solemn verities of the Christian Faith,—the two leading Congregational divines at New Haven attempt to face down public indignation, and the alarm of Christian simplicity, by inviting him to their pulpits.

However all this may be, the author before us evidently regards Bushnellism, as we have regarded it ever since his sermon at New Haven, as down-right infidelity of the Pantheistic school. But yet, why this dodging responsibility, under cover of an anononymous pamphlet? If Dr. Bushnell "does sympathize with the Pantheists, to a greater extent than he himself is aware," if "he takes the sleeping Brahma of the Hindoos as a fit illustration of the God of the Scriptures;" if he "represents all pious and good men as inspired;" if he "argues against the Trinitarian doctrine of three persons in one God;" if he "wholly rejects the doctrine of the Trinity, as held by the Orthodox;" if he holds that the person of Christ "was a literal incarnation, like that of the Hindoos;" if he "utterly discards the doctrine of the Atonement as held by the Orthodox,"—we say, if all this is so, as the writer avers, (and more than this he might have said,) then, we ask, why, in the name of Truth, are not such charges followed up boldly and responsibly? Is the system incompetent to rid itself of such gangrene? Is the corruption more extensive than has been generally dreamed? and is an open issue feared?

The pamphlet before us, though written cautiously, traces the line of demarcation clearly between the system of doctrine of the Orthodox, as formerly held, and this shallow, irreverent, supercilious and infidel philosophy. We have spoken of the views which Dr. Bushnell advocates, as "downright infidelity." We speak deliberately, and hold ourselves responsible for the charge. These views are nothing more nor less than *German Pantheism*; and German Pantheism is the latest, perhaps the last, at any rate, the most subtle attack, ever yet made upon the citadel of the Christian Faith. It is not the infidelity of *mockery*, as, at the first, with Celsus; nor of *bold denial*, as with the Hobbes school; it is the infidelity of *treachery*, which saps the foundation, under the Christian name and garb. And yet, it repels the charge of infidelity with great indignation. "Infidelity!" it exclaims;—"We believe everything inspiration. Every good man is inspired. Miracles? Nature itself is a perpetual miracle. The Incarnation? The creation of the world was only God outwardly producing Himself." If that is not Infidelity which, whatever its pretensions, *effectually* denies the Trinity, the Incarnation, the Atonement, Inspiration, and every essential feature of the Christian Faith, then there is no such thing as Christian doctrine, and no meaning in language. We ought to add, however, that Dr. Bushnell seems by no means to have mastered the system which he attempts to expound; and has attempted to supply his imperfect conceptions of German Philosophy from the crudities of his own erratic imagination. He lacks the solidity and fertility to make him an oracle, and the learning to make him even a clever expounder.

It should be said, also, that while the accomplished author of this pamphlet has thoroughly impeached the character of Dr. Bushnell's theology, he has failed to recall the attention of his readers to those great Central Verities of the Christian Faith which are to be the grand rallying point of disunited Christendom, when Tridentine and German developments shall both alike be discarded.

From the Toronto Church.

Palm Leaves.

MAHADI.

Mahadi, the son of the Caliph Almansor, was quite as extravagant as his father had been covetous; he squandered with carelessness what had been amassed with painful economy. He lived only for his own pleasure, and sacrificed everything to his self-gratification; he cared little for the welfare of the state and its inhabitants, and left all to the control of his ministers, who, taking advantage of his careless indifference, sought only the advancement of their own insatiable selfishness.

One day, as Mahadi was out hunting a gazelle, he outstripped his followers, and lost himself in a wilderness. Night drew on; he was hungry, thirsty, and tired after his long chase, and he had half made up his mind that he must pass the night on the bare ground under the blue vault of heaven, when suddenly he observed in the distance a solitary tent.

Mahadi gathered all his strength to reach the tent before it became quite dark. Its inhabitant, an old Arab, came out directly he beheld him, helped him to dismount from his horse, treated him, as is usual among Arabs, with the greatest hospitality, and inquired, in amazement, how he came into that wilderness.

The Caliph did not discover himself, but replied that he belonged to the followers of the Caliph and had lost himself in the chase.

"How do you manage to live in this desert?" asked he of the old Arab.

"What you now see as a desert was not always so," answered he. "The whole of the surrounding country was inhabited by many Arab and Turkoman tribes, who made a good subsistence by traffic and agriculture, and willingly paid a large tribute to the Caliph."

"And why is it no longer so?" said Mahadi with curiosity.

"It could not end otherwise," returned the Arab, with candor. "Almansor was a good prince; he reigned himself, and did not give the government of his faithful subjects into the hands of avaricious and deceitful governors, like our present Caliph, Mahadi. If the latter continue to interest himself thus little in the government, it will not be long ere there are more such deserts as this in his dominions."

Mahadi now, for the first time, heard a truth with which he certainly would not have become acquainted had he discovered himself to the Arab. The free open-heartedness of the old man did not offend him, but it awakened in him a determination to keep a sharper eye upon his deputies, and in future to interest himself more actively in the government.

The laws of Mahomet forbid the use of wine, and the Arab considered some time before he ventured to offer any to his guest. He did so at last, when he saw how sorely exhausted he was, and did not meet with a refusal. With warm hospitality he brought out a pitcher, and rejoiced that he had it in his power to refresh the stranger.

Mahadi took a good draught, and thereupon assured his kind host that he should not have reason to regret his friendly reception of him; he was, he said, one of the chief servants of the Caliph, and would not forget him.

The Arab rejoiced that he had the honor to entertain so noble a guest; he sought to gain his favor, and redoubled his attentions.

Mahadi drank once more of the wine, and found himself not only refreshed but inspirited. After a third draught, "I must tell you," said he, quite confidentially, to his host, "that I am the favorite of the Caliph, and manage all his affairs; in return for your hospitality to me, he shall load you with beneficence."

The Arab reverentially kissed the seam of his guest's robe, and entreated him to command every thing his home afforded, and not spare the wine if he found it to his taste.

By degrees Mahadi ceased to require pressing, and became quite merry and talkative. At last he took the old Arab's hand, and said, smiling: "My good friend, in wine is truth; your hospitality obliges me to confess it to you; I am the Caliph Mahadi himself, and as Caliph I confirm all the promises I have already made to you."

The Arab stared with open eyes at his guest; but, instead of falling reverently upon the ground, he silently took up the wine-cup, and went towards the door.

"What are you going to do?" asked Mahadi.

"To prevent your drinking more wine," quietly answered the Arab. "At the first draught you were a servant of the Caliph, at the third his favorite, and at the fifth or sixth you became the Caliph himself. I know not what to believe; but whoever you may be, I expect by the eighth or ninth draught you will declare yourself our great Prophet himself, which, of course, I could not believe. I will therefore take away the liquor which makes you so communicative."

The Arab went out, and did not return. After waiting a long time in vain, Mahadi wrapped himself in the rug which his worthy host had prepared for him, and soon fell asleep.

The next morning he mounted his horse, and took the Arab, who was yet in great doubt what to believe, with him as his guide.

When they came to Bagdad, however, all doubt was removed from the mind of the honest old man; he perceived that he had actually entertained the Caliph, who, on his part, fulfilled all his promises, loaded the Arab with presents, and, above all, placed in his hands a large sum to reinstate his tribes in their former dwelling plaee, and to restore them to their original prosperity.

Advertisements.

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE, Importers and Jobbers, 112 William street, near John street.
July 7—3m

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up.
March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

SACERDOTAL POWERS.

D. APPLETON & CO. Publish this week—A Layman's Lesson to a Lord Bishop on Sacerdotal Powers: or, the Necessity of Confession, Penance, and Absolution. Republished from the Second Edition. (London, 1713.) Price 25 cts.
July 7—1t

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

REPORT FOR MAY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of May, 1849, One Hundred and Thirty-five Policies, viz.:

To Merch'ts & Traders	39	To Clergymen	4
" Mechanics	16	" U. S. Officers	3
" Manufacturers	15	" Pub. Officers	3
" Clerks	21	" Agent	1
" Physicians	5	" Teacher	1
" Farmers	4	" Cashier of Bank	1
" Engineers	2	" Students	4
" Lawyers	5	" Other occupations	11
	107		28
			107
New Policies issued in May,			135

Surplus of the Company, May 1st, 1849, $721,152 00
Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock.
June 2.

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to
JOHN B. KERFOOT, Rector &c.,
College of St. James, P. O., Maryland.
tf m2.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.
Sept. 2—tf

CHURCH CHANT BOOK.

CHANT BOOK, designed to facilitate the practice of Chanting in Churches and private devotional circles; comprising a large and varied selection of Chant Tunes, in the Gregorian and Modern modes, adapted to the ordinary and extraordinary services of the Protestant Episcopal Church; with an introduction, and instructions relative to the mode of performance—Written, arranged, and in part composed by Rev. Wm. Staunton.

Just published by
STANFORD & SWORDS,
July 7—1t 137 Broadway.

A WELL qualified person to take the charge of a Parish School in the country, can be heard of on application, by note, to H. H., at this office. References given
June 30—3t

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been Loud. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February*.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

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Dr16,tf

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

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ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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November 11

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June 23—3m

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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